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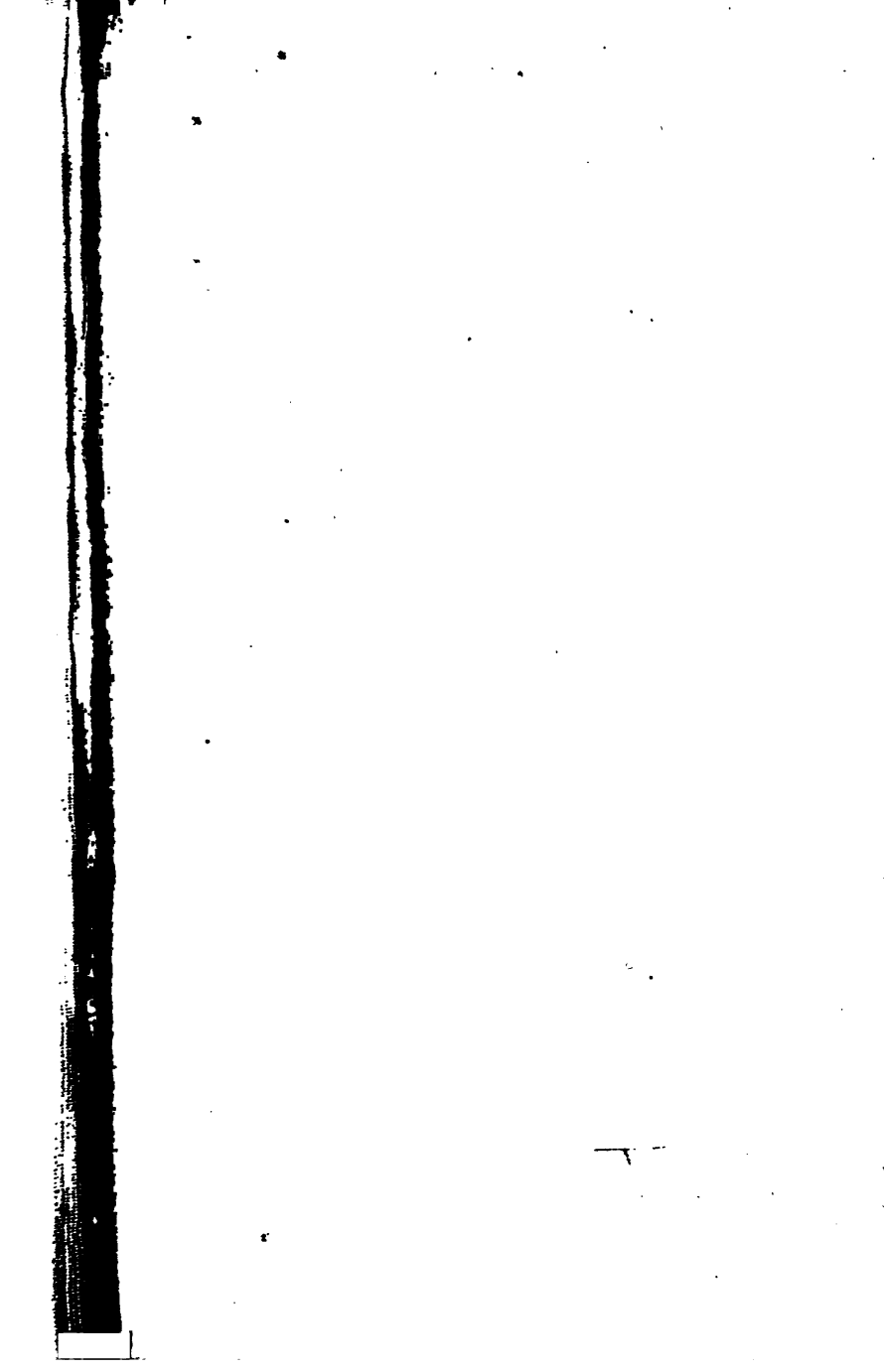
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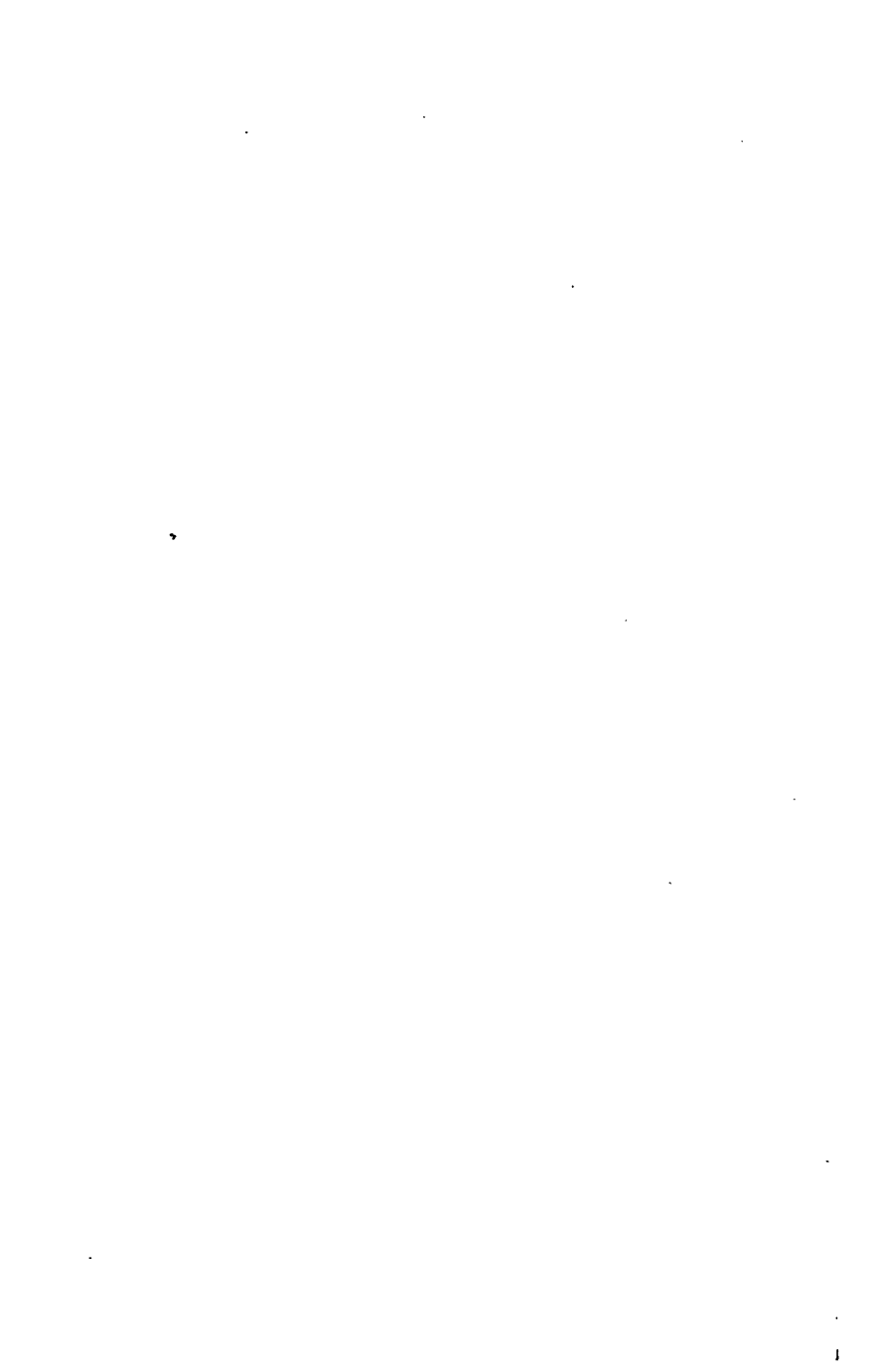


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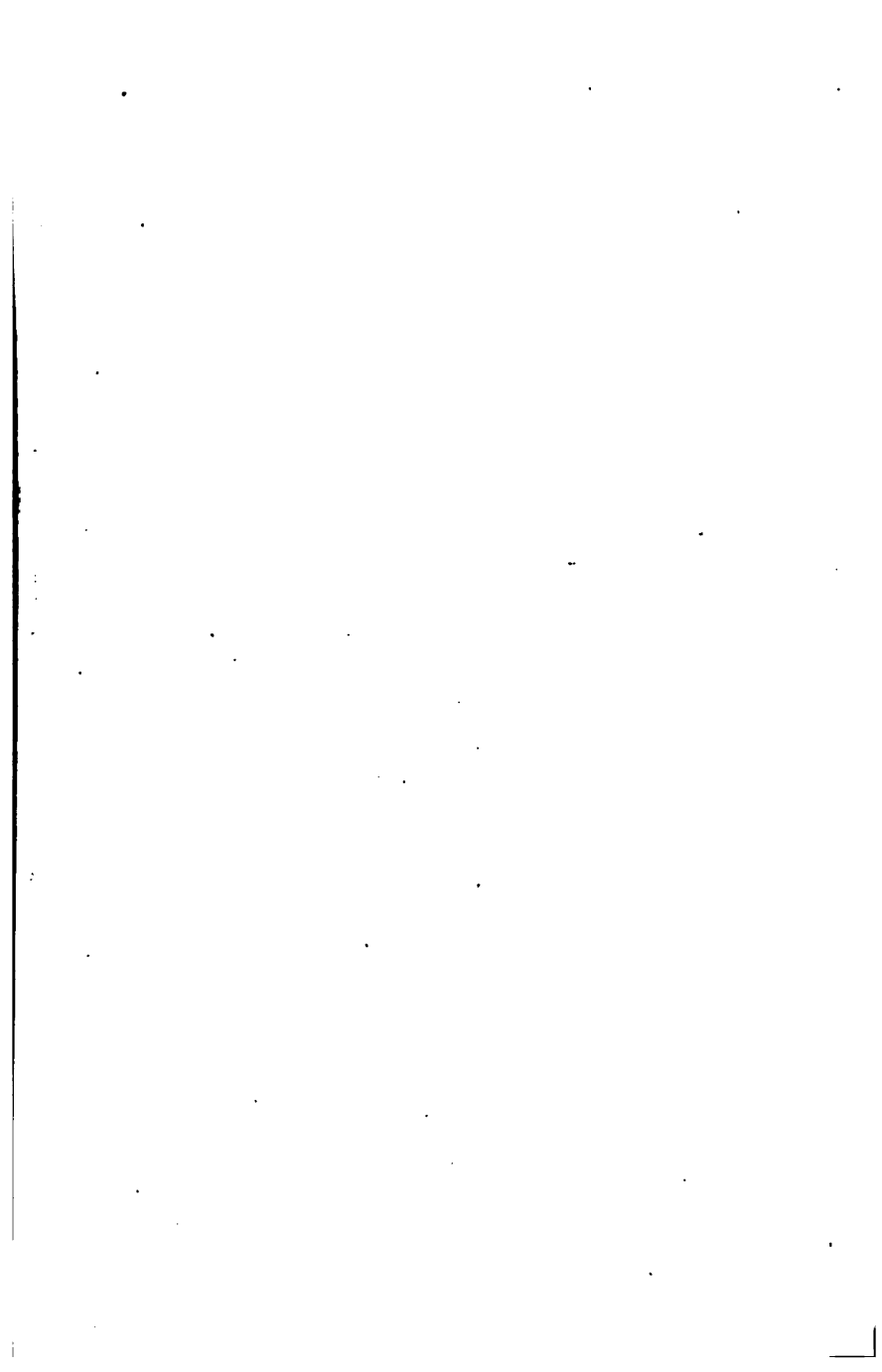




Respectfully Inscribed

TO MY ESTEEMED FRIEND

STAFFORD ALLEN.





ST. PAULS BAY, MALTA.

with the Island of Selmoun the Statue of Paul and the place where St. Paul met.

MALTA

under the



BY WILLIAM TALLACK.



DUPLICATE

INDULGENZA
DI GIORNI XL A CHI
RECITERA UN PATER ET AVE
IN ONORE DI QUESTA
IMAGINE
AN. 1761.

STATUE OF ST. LAURENCE AT VALLETTA

London.

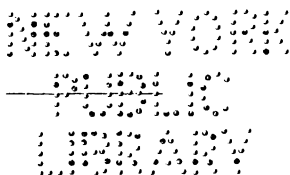
A.W.BENNETT, 5, BISHOPSGATE WITHOUT.



M A L T A,

UNDER THE

PHENICIANS, KNIGHTS, AND ENGLISH.



BY

WILLIAM TALLACK,

AUTHOR OF "FRIENDLY SKETCHES IN AMERICA."

LONDON :

A. W. BENNETT, 5, BISHOPSGATE WITHOUT;
HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

1861.



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ROY W. B.

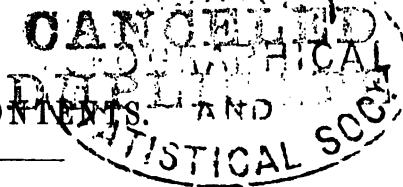
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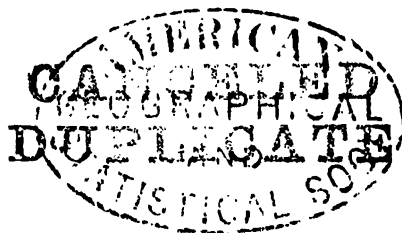
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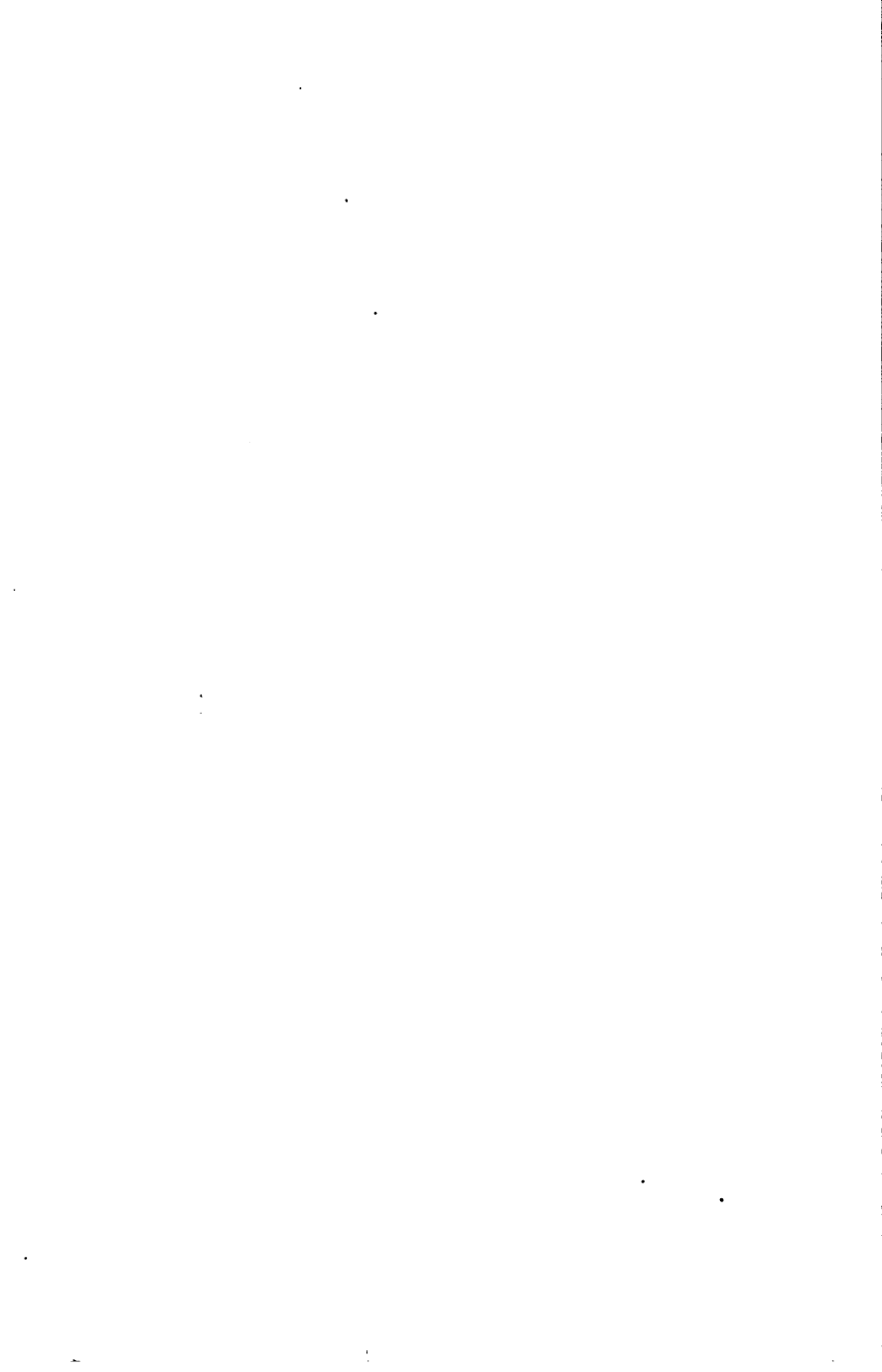
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SECTION I.

Gibraltar, and the Voyage out.



SECTION I.

Gibraltar, and the Voyage out.

GENERAL INTEREST OF MALTA.

MALTA is a principal link between the Eastern and Western Worlds ; and, although of an area scarcely exceeding that of the Isle of Wight, is one of the most interesting and important of all islands. Besides being the principal station of the British fleet in the Mediterranean, it is daily visited by ships of all nations, and especially by the fine steamers of the Peninsular and Oriental Mail Company, and those of the Austrian Lloyd's and the French Messageries Imperiales. It contains the most stupendous series of fortifications in the world, and is of foremost rank as a military position.

Its past history has been linked closely and successively with the Phenicians, Greeks, Carthaginians, Romans, Arabs, Normans, Spaniards, Italians, and especially with the romantic career of the knightly

Order of St. John of Jerusalem. Lastly, it has become an important, though nearly the smallest, member of the numerous foreign possessions of the British Empire.

From its position in the centre of the Mediterranean, and midway between the three great continents of Europe, Asia, and Africa, it is a place of universal interest and cosmopolitan population. From the same circumstance of its central geographical position, it is of peculiar interest to the student of natural history; and it would, probably, be difficult to find another tract of similar size possessing such varied objects and numerous facilities for the study at once of botany, geology, ornithology, ichthyology, and other departments of physical science.

Its importance as a salubrious residence for invalids is too well known to be dwelt on.

Lastly, it possesses a special share of religious associations, from its historic connexion with the Apostle Paul, and from its being, in the present day, the seat of the principal Mediterranean agency of the British and Foreign Bible Society, and a chief link in the missionary communications between the oriental nations and those of America and Great Britain. And whilst it is, more than almost any other locality, faithful in allegiance to the Church of Rome, it is

also the seat of a well-known Protestant Missionary Training College, as well as of other religious and beneficent institutions.

THE VOYAGE.

A sea voyage is either beneficial or injurious to health, according to the way in which the voyagers treat themselves. It is desirable to spend as much time as possible on deck in the open air, and to walk about for at least several hours daily. If travelling in winter, or in a rough sea, for any length of time, goloshes are of great service for protecting the feet from the water, which is sure to be often lying about on the deck, either from being dashed over by the waves, or from being thrown down by the sailors while washing it; and which of course takes a long time to dry in cloudy weather.

A more than ordinary tendency to indulge in sleep in the mornings is often felt on shipboard; and, if this is resisted, it will be found a material source of health and comfort afterwards.

As regards sea-sickness, it often does much good to invalids; but, at the same time, there is no need to foster it by inattention to suitable treatment. Such "preventive" means as chloroform and other drugs are, I believe, of little or no real avail. A leathern

strap, or a belt tightly fastened around the waist, is, however, of considerable service, both for prevention and relief. After the first day or two one need not be very particular about diet, or any other precautions against sea-sickness; but during the first thirty hours at sea the use of all hot beverages, especially tea, had better be avoided. A little cold brandy and water is one of the best things for a person when sea-sick; and a still better course is to lie down quietly in one's berth, but only to continue there as long as is absolutely necessary. Many persons, by remaining much below deck, keep themselves in a squeamish state for days longer than if they had endeavoured to be in the open air as much as possible. During sea-sickness, the best diet is either a little toast, cold arrowroot, fish, cool soup, or lemonade. Hot tea is almost sure to prolong and increase incipient nausea. Nothing but cold light food should be then taken.

HEALTH AT SEA.

Sometimes, at the commencement of a voyage, a sea-sick passenger feels disinclined for the exertion of undressing; but a few hours of regular "turn-in" are far more refreshing than a whole night spent lying on a sofa or berth in one's day-clothes.

A matter of great importance for pleasantly passing

away the time at sea, is to persevere in appropriating some hours daily to a regular course of reading, or to some study requiring mental exertion. If this is maintained, the other portions of time—whether spent in lighter reading, exercise, or conversation—will be much more enjoyed than if the whole day is spent in listlessness or lounging.

THE BAY OF BISCAY.

We were three days in crossing the Bay from Ushant to Cape Finisterre. This was slow work for a steamer, but it was owing to the weather. The direct distance across is 400 miles.

Sometimes the Atlantic swells into the Bay in broad parallel valleys of vast watery bulk and power, especially when they roll their huge convex and concave slopes (like the swellings of chalk downs) diagonally against a ship's side. At other times it becomes more "chopping" and irregular, and then the waters assume the shape of clustered heaps and hills instead of parallel valleys. We had this sort of sea near Finisterre, and it reminded me of Harriet Martineau's describing the Atlantic waves in a storm as "wandering mountains." But this is somewhat figurative, for they are never so exceedingly high as is often supposed.

The first Spanish land we saw was Cape Ortegal, blue in the distance; then Cape Finisterre, and the hilly coasts of Galicia. That part of the province consists of bleak-looking hills.

After passing Finisterre we again lost sight of land for a day. The weather became rougher still, the ship rolling tremendously. This, however, in connexion with exemption from any sea-sickness, was really enjoyable; and, under such circumstances, the Bay, in winter, with its scenes of grandeur, produces feelings of exhilarating cheerfulness.

The following night was the roughest during our voyage, and our rest was greatly disturbed.

During each of the last two days, in and off the Bay, the ship only steamed about sixty miles; but, subsequently, when we had got into the smooth water of the Mediterranean, she did more than 200 miles a-day.

COAST OF PORTUGAL.

The shores of Portugal are lower and more regular than those of Spain. The latter country, both in the south and north, is exceedingly rugged and mountainous near the shore, as well as inland. About forty miles north-west of Lisbon are the Berlingas, a rocky group of islets inhabited by a few fishermen,

and on the largest of which there is a fort and lighthouse.

Near these we saw many porpoises; they raced along, often close to the ship, outstripping us in their rapid movements, and frequently throwing themselves completely out of the water. They bound along in swimming leaps up the steep slopes of the wave valleys, then pierce straight through the top, and rush down the opposite side. Their large erect dorsal fin and pointed nose are conspicuous parts of their outline. These porpoises are, however, not the common black sort, but a smaller and lighter-coloured species, much more nimble than the others, and called "skipjacks" by sailors.

Soon after passing the Berlingas we sighted the Rock of Lisbon, and the steep, but not very lofty, heights of Cintra and Torres Vedras. The latter are peculiarly interesting, from close association with the turning-point and crisis of the Peninsular War.

When we passed the mouth of the Tagus that night we seemed to leave all stormy weather behind us, for up to that point our voyage had been more than usually rough; but the next morning was one of the most beautiful Sabbath mornings I ever witnessed. The mate came down to wake us early, that we might have a good sight of Cape St. Vincent, of which

we were then close abreast. We had a clear view of it, and of the long line of Algarve coast, all bright in the morning sunshine, and more like a midsummer aspect than one in mid-winter.

The Cape is a long horizontal promontory, and has, at its extreme point, a white monastery and a lighthouse. The latter is attended to by the monks. After passing it we gradually leave the land out of sight, on account of the bight formed by the receding coasts towards Cadiz.

It was across these waters that Columbus first sailed from the little port of Palos, to discover a new world; and here, also, that Nelson fought his last great battle. Far down, beneath the depths, are slumbering many who once shared in the

“Triumphs of the Armada, and spoils of Trafalgar.”

Cape St. Vincent has its own naval interest on account of the battle fought near it by Jervis. Soon after we had left it out of sight, we saw a shoal of small fish (said to be either anchovies or sardines) chased by mackerel, and leaping out of the water in multitudes; giving the appearance of a thousand glittering razor-blades bristling up into the morning sunshine from the smooth surface of the sea.

After that beautiful Sabbath day followed a glorious

moonlight night. The moon was just in the zenith, and Orion very near it. Sirius was much higher than I ever saw him in England. The Pole-star was visibly depressed. The constellation Leo, with Regulus and Deneb, showed out finely in the east. Owing to the moon being so vertical during part of the evening, the shadows cast by it were very small and short. The smooth motion and exceeding brightness of the still atmosphere were additionally pleasant by contrast with the past week, and I paced the deck in quiet enjoyment of the time till past midnight. There is a special charm in a fine night at sea; and if evening on land is peculiarly favourable for thoughtfulness, this is still more the case on the waters.

THE STRAITS OF GIBRALTAR.

Early next morning a dense fog overspread the sky, and, owing to it, we found ourselves about nine miles beyond Cape Spartel, near the Morocco coast. However, as the daylight came, we had the pleasure of seeing the mists gradually disperse, and soon fetched up to the right side of the Cape again.

And then a scene opened out not to be readily forgotten. Cape Trafalgar was faintly visible on the north; before us were the Straits of Gibraltar; on each side lofty ridges, with rugged outlines; the

spurs of the Atlas on the African, and of the Andalusian mountains on the European, shore. The most striking thing in their appearance was their great irregularity; being not only serrated at the top, but also generally made up of masses of clustering protuberances of great size. The excessive whiteness of the weatherworn and bare ridges looked like snow in many places, till a nearer approach and a telescope revealed the reality. Much yellow sand was lying in large drifts here and there, embosomed in mountain hollows on the African side. The Morocco coast appears very rough and bushy, with little or no sign of men or habitations, except at one or two distant points, such as Ceuta.

The morning cleared up at last into a day as lovely as the preceding. Hour after hour the Straits continued to open out more of both continents. Apes' Hill with its lofty height became very conspicuous; and also Tarifa, with its bright white ranges of low one-storied cottages, having neat red-tiled roofs, and groups of men basking against the walls in the midday sun.

At intervals along the Spanish coast are solitary castles, something like English Martello towers, but larger and square, with projecting machicolated corners at the top.

Cottages and many fields are visible along the extent of the Spanish side of the Straits, but none on the opposite coast. There, all was wild and solitary as far as could be seen.

We soon sighted the Rock of Gibraltar gradually opening out round a point; then more and more of it, and its beautiful Bay, named from the Spanish town of Algeiras, which is very conspicuous on its western side opposite the town of Gibraltar. The Bay is six miles long, and four broad.

GIBRALTAR.

In entering the Bay of Gibraltar, the first object passed is the lighthouse on Europa Point; then, for about a mile and a half, a succession of barracks, forts, and residences of government officials; then the town itself, which is entirely surrounded by strong walls.

Two common but mistaken ideas about Gibraltar are,—first, that Europa Point is the most southern extremity of Europe; and, secondly, that the town fronts the Straits, and so commands the entrance to the Mediterranean. So far from this being the case, it is two miles up the bay, and looks due west, towards the opposite Spanish port of Algeiras, and in the direction of the land. It is only the narrow

extremity of the Rock towards Europa Point which looks towards Africa and the Straits. That point is not so far south as Cape Tarifa, fifteen miles west of it, and which is midway up the Straits.

Gibraltar, independently of being a naval station, can hardly be said to command the entrance to the Mediterranean. Its chief use to Britain is as a stepping-stone and link on the route to India, just as Malta and Aden are. On the spot, Gibraltar goes by the familiar name of "the Rock." It is a lofty pile of limestone, rising precipitously from the narrow neck of sand which joins it to the mainland. It is perpendicular at the Spanish end, and nearly so towards the Mediterranean on the east, but slopes away less abruptly towards the Bay and towards the Straits. All along the shelves and sides of these southern and western slopes are long lines of wall and battery, some of them stretching far up to the extreme summit of the rock, nearly 1,500 feet above the water. At that lofty point is the signal-tower and flag-staff, where a perpetual look-out is kept up over the surrounding panorama of land and sea. Ships coming either way are seen miles off from this aerial perch, and are immediately telegraphed to the town below.

The Rock rises up so abruptly from the main street

of Gibraltar that it seems almost to overhang the houses in some places; and it is so steep on the eastern side, that, to a spectator on the sea, it appears as if a man could almost fling a stone from the flag-staff into the Mediterranean far below. The top of the Rock is often covered by strata of clouds, something like the "cloth" on Table Mountain, at Cape Town.

Gibraltar is at the eastern extremity of the Straits, and is thirty miles from the Atlantic end of the same. Immediately on turning Europa Point eastward the Mediterranean is entered.

The Rock does not contain any harbour at its base, but ships have to lie at anchor a mile or two out in the middle of the bay, so that all persons visiting Gibraltar must disembark by means of small boats and be rowed a considerable distance to the shore. This is an inconvenience very common in the Peninsula and in various parts of the Mediterranean. There is a small quay for boats at the inner end of Gibraltar, close to the Old Mole, or Devil's Tongue, which is a long fortified pier projecting into the water from the ramparts, and so named from the terrific discharge kept up from its heavy guns during the celebrated Great Siege. At the outer end of the town is another rough landing-place for boats, called

the Ragged Staff; and a third is about a mile nearer Europa Point, and named the New Mole.

To a person inside the Bay it seems like a fine lake, with the appearance of being entirely landlocked by the grand coasts of Andalusia, the Rock, and the African mountains behind.

Soon after we anchored, a quarantine officer came alongside in a boat to examine the ship's bill of health. This ceremony is conducted with much unnecessary routine, especially so with respect to ships coming from northern healthy ports. The papers were not handled, but received with iron tongs and laid down carefully on the boat, and kept open by weights, and so read over. Meanwhile we had to keep the yellow flag flying for about an hour, as, owing to some trifling omission in the prescribed form of the papers, we were refused "*pratique*" (or permission to land) till further orders were obtained from shore. We had to wait whilst the officer was rowed a mile to land, and until another boat came out and set us at liberty; upon which several of us immediately went back in her to the town, whilst the steamer proceeded to take in her supply of 130 tons of coal for her passage thence to Malta. We had already used more than that quantity in coming from London.

On landing at the boat-quay many things seemed thoroughly foreign which had not been so at Havre, where we had called on our way out. Gibraltar is a peculiarly cosmopolitan place, and a great haunt of Jews, Moors, and smugglers. Many different costumes are always to be seen; such as the coarse narrow striped robes and hoods of the lean Moors, the turbans of Jews and Arabs, the tarboosh of the Levantine, the flowing, loose, and looped trowsers of Tunisians and Greeks, and the bright regimentals of the garrison.

The Moors are a very tall race of men. Some of those seen at Gibraltar are proportionably broad, and wear expensive dresses of bright red, blue, and yellow colours. Others are exceedingly lank and hungry-looking, with keen, restless eyes.

The Spaniards are generally tolerably round-faced, very brown, and with full dark eyes. The muleteers (many of whom are seen in Gibraltar) wear a picturesque costume of slashed jacket, knee-breeches, and large embroidered boots divided at the side. Their hats are in the Guy Fawkes or brigand style, and their faces brown, and suggestive of being ready for adventure. They are very fond of embroidery on their dresses. Others wear coarse velvet jackets and very flat low hats, having their brims turned straight

up at the edges. The Spanish women in Gibraltar mostly wear a small black shawl over their heads, like the Irish in Munster. Others wear long trains of black lace flowing behind from their dark thick hair. The mules at Gibraltar are of extraordinary size. They are much larger than most horses.

The town is entered through several tunnelled gateways, leading through a barrack-yard into the Main Street, which is about a mile long, and runs at the foot of the Rock, parallel with the Bay. In a garden on the ramparts near the quay were abundant bright red blossoms of the aloe. Midway up the street is a square containing an English hotel and Garrison Club. Close by it is an English church, with windows in the Moorish style. Gibraltar and Malta both belong to the same episcopal see, named after the former place. The bishop chiefly resides at Malta. Near the Protestant church there is another belonging to the Roman Catholics, and in which, as we passed it, the bells were sounding promiscuously like a number of gongs.

On both sides of the Main Street steep, narrow, irregular lanes, lead up and down. Everywhere overhead tower the limestone precipices of the huge Rock. These are pierced in all directions by gun-holes. Many of the batteries are quite invisible from

below, and others look very inconspicuous, and require careful observation to be seen at all. They resemble mere pigeon-holes in the cliffs. The Rock is thus perforated in all directions for guns, passages, and magazines. Some of the "galleries" are excavated completely through it, from side to side. The whole peninsula may be said to be a huge fortification, three miles long, and as impregnable as it is possible for nature and art to render it. It costs Britain upwards of £420,000 per annum, being very nearly the same expense as Malta; and, consequently, receiving from her more than all Australia, Tasmania, and New Zealand put together. It seems difficult to conceive, how such an expenditure can be really required on such a small spot for year after year.

At the land end of Gibraltar the sea comes almost close up to the high precipices of the Rock, leaving only a few yards of width for a passage to the flat narrow isthmus of sand which joins it to the province of Andalusia. This isthmus is about a quarter of a mile wide, and a mile and a half in length. A space in the middle of it is called "the neutral ground," and is not claimed by either nation. Between this and the rise of the Rock the level sands are used as a parade-ground for the troops of the garrison, and for an encampment. There are, besides several guard-

houses stationed here and there, some gardens, and a cemetery. A fine road runs along the isthmus, and it is hourly traversed by numerous vehicles, horsemen, muleteers, and others.

In Spain it is not reckoned respectable to travel on foot, and every one who can ride does so. The officers of the garrison and their ladies also use this road as a carriage promenade. They have no other, except the limited extent at the south end of the town.

Some of the Spanish men ride on their mules sideways, like a lady. They have also a curious clumsy wooden carriage, of bright colours, and in common use. All along the Spanish end of the neutral ground is a line of stone sentry lodges, with soldiers pacing to and fro, or lounging about in groups. The guard-house is here, on both sides of the highway, leading from the town. On one side of it are elevated the royal arms of Spain. Pedestrians, and persons riding for pleasure, are generally allowed to pass through unexamined. Just inside the frontier is a little village, and near it are gardens enclosed by spiny hedges of tall aloes. I observed similar ones in Gibraltar, and at the English end of the isthmus: they form very effectual fences. Plenty of the Indian cactus, or prickly pear, is to be seen hereabouts, and a few palm trees.

One of the chief characteristics of Gibraltar is its profusion of magnificent bushy geraniums, several yards high.

On our return from Malta, at the commencement of summer, we again visited the Rock, and were delighted with the bloom and fragrance of the flowers. The gardens of the Alameda are the favourite promenade of the inhabitants, especially at evening ; they are then crowded with every variety of costume. Here one may sometimes see some of the many Jews resident in the town, sitting pensively, with their faces turned towards Jerusalem.

The Alameda is situated outside the south of the town, in the direction of Europa Point. It is laid out in beautiful winding walks, up and down the steep slopes at the foot of the cliffs. Statuary and other monuments are interspersed. In spring and summer the fragrance of the blossoms is very sweet. The oleanders here are very conspicuous for size and bright bloom ; so are the pomegranate trees. The flowers of the prickly pear are of a fine yellow. Between the trees are fine views over the bay, shipping, the Sierras, the Straits, and the African mountains.

In the Main Street I observed a book-shop, and, on going in to buy something, entered into conversation with a person resident there ; from whom I found

that there exists in Gibraltar a small but earnest band of religious soldiers: these hold prayer-meetings regularly at the house adjoining the bookshop. I was also informed that there are, connected with the garrison, Episcopalian, Wesleyan, and Presbyterian ministers, whose services are very welcome to at least a portion of the soldiers. The same shop is the depôt for the publications of the Religious Tract Society, and also for the British and Foreign Bible Society. It thus forms an interesting little centre of religious and intellectual light for the inhabitants of Gibraltar. Its occupant was led to take an interest in promoting the establishment of the private prayer meeting, there held, by being casually asked for a tract by a soldier some years ago. This produced inquiry, then interest, then action, and who knows what great good may spring from the continuance and diffusion of religious influences amongst the soldiers of that isolated spot, although commenced on so humble a scale as was the case?

There are several fine caverns in the Rock, and these contain abundance of stalactites and products of crystallization. Some of these are made up into ornaments, and form a common article of sale in the shops of the town. They are generally spoken of as being made of "petrified water."

The monkeys which inhabit the Rock are often spoken of, but seldom seen. There are many of them; but, owing to the inaccessible parts of the cliffs which they chiefly frequent, they are difficult to get at. Besides which, they are under the special protection of the Governor, and public notices prohibit their molestation. On account of their custom of keeping in the upper part of the cliffs, such prohibitions are scarcely necessary. They shift about from side to side of the precipices, according to the direction of the wind, and take care to keep to the leeward. This is the only natural habitat for monkeys in Europe. These are the same species as are found on the opposite mountains of Morocco. They are of the ape kind, and are from twelve to eighteen inches high.

The fish-market of Gibraltar is well known for the variety of the species sold there. Amongst other kinds, I observed the strange Hammer-headed Shark, and numerous Cuttle-fish.

The fruit-market is also well and variously furnished, and I saw in it abundance of oranges, pomegranates, lemons, figs, prunes, raisins, grapes, walnuts, apples, olives, and quinces. This is one of the cheapest places in Europe for fruit. For instance, —good oranges may be purchased for about ten-

pence a hundred. English money passes current in Gibraltar and elsewhere in the Mediterranean: indeed, it is preferred to the coin of any other country. The market-vendors, and others in Gibraltar, are most exorbitant in their demands on strangers. The Maltese have a bad name for the same, but I found the Rock men far worse: indeed, they are familiarly called, in the Mediterranean, "Rock-scorpions." They will ask nearly ten times as much money for wares, in some cases, as they will afterwards accept for the same. In this they resemble the Orientals of the countries around and beyond the Levant. There are many Jews and Americans in Gibraltar, all of them very keen in business.

The chief article of sale in the town appeared to be cigars,—cigars everywhere, and in almost every one's mouth. Visitors usually take the opportunity afforded by landing at Gibraltar, for laying in a stock of "prime" ones. It is, probably, second only to Havana, as a cigar mart, in the whole world. The prices are very much lower than those charged in Malta, and of course still less than the high price for the same article in England. What a large amount of money must be annually converted into smoke in Gibraltar!

The gates of Gibraltar are closed, for the night, at

GIBRALTAR.

sunset, and after that no one is allowed to go in or out without a permit from the Governor. This is often a source of great inconvenience, and we had to hasten away from the upper end of the town in order to escape this unpleasant position.

The Governor of Gibraltar is like a little king, and rules absolutely over his rocky domain. Probably no British colonial governor has such unlimited power as he possesses. It would be well if he would, or could, use it more effectively, for the restraint of some serious evils for which the Rock has an unpleasant notoriety. Ever since the British took it from the Spaniards, it appears to have been considered out of place for a Gibraltar governor to interpose strenuously for the maintenance of morality. The Duke of Kent was a noble instance of unflinching effort to introduce a better state of things. He was the best of the sons of George the Third, and was treated as the worst. Religious, enlightened, and humane, he was made the subject of persecution on account of his virtues, and particularly in connection with his good efforts at Gibraltar. The home authorities, instead of supporting him, lent their influence to the enemies of himself and of morality. His dissolute brother, the Prince Regent, was far more agreeable to the standard of those who opposed

Edward, Duke of Kent. He was, however, under Providence, an instrument of great future blessing, by the purity and excellence of his domestic example; an example, the good fruits of which are now seen in the present influence of the British throne.

The outline of the Rock by night resembles that of a huge lion couchant, with his head towards Spain. The bay by night is exceedingly beautiful. The sun, the evening we were there, had gone down bright red behind the dark masses of mountains in the west, and afterwards the full moon rose silently over the whole panorama of the Rock, the town, the waters, and shipping, the distant villages, and the elevated ranges behind all parts of the bay.

The next day, before sailing, we went ashore again, and revisited the town and markets. The latter are close to the boat-quay, and always present a lively scene of bustle and variety of costume. Among the fish most commonly sold in the market is the Rock-cod : it is very palatable, but has a peculiarly thick leathery skin.

I observed, in walking through Gibraltar, that there are scarcely any English-looking shops to be seen. Instead of having rectangular fronts, they have merely one aperture, serving for door and window at the same time ; at least, the windows are

very narrow frames, at the side of a wide doorway, and the whole forming one broad arch ; so that, when the shops are closed, they look like rows of shut-up arched stable-doors. The same kind of shop-front is common in Malta, and other parts of the Mediterranean, and at Cape Town.

The Goyernor's Palace at Gibraltar is an old-fashioned-looking building, which resembles a convent rather than a palace. It is situated near the south gate of the town.

A very conspicuous object from the Bay is a Moorish tower, which rises at the top of the inner end of the town, and is both ancient and picturesque.

The houses in Gibraltar are, many of them, of a bright yellow, and mostly have green blinds, or projecting balconies ; so that the scene of town, bay, and mountains, furnishes a good degree of colour contrast.

About fifteen miles across the Straits (at its narrowest part) Apes' Hill rises boldly above the sea, and exactly fronts the Rock of Gibraltar, which is not equal to it in height and size. They form two noble portals to the Mediterranean, and were appropriately named by the ancients "the pillars of Hercules." Apes' Hill was called Abyla, and "the Rock" Calpe. Close under the evening shadow of the former crouches

the town of Ceuta. This is well fortified, and, although in Morocco, it belongs to Spain. Their possession of it is, naturally, just as much of an eyesore to the Moors, as the English occupation of Gibraltar is to themselves. It would, doubtless, be most mortifying to England if France were in an impregnable and permanent position on Dover Castle, the Isle of Wight, or St. Michael's Mount. The annoyance would be still greater, if such contiguity of a foreign race were made a means of affording facility to smugglers and desperadoes. This is just the case with Gibraltar. It is a very nest of contrabandists; and "the trade" is rather fostered than discouraged. If a Spanish revenue-boat chases a smuggling craft within reach of the Rock guns, it is considered quite a right, and even a pleasure, to fire upon her for "encroaching."

A resident at Gibraltar gave me an animated account of the exercise of such a "right" on an occasion when he was standing close to some gunners on one of the forts, and who were watching with interest a fast-sailing smuggler being chased by the Spanish revenue officers. Several unsuccessful aims were made at the latter as soon as within reach, but not so as to prevent the pursuit. "Here, let me try at her!" exclaimed an amateur bystander. His

shot immediately took the Spaniard close to the water's edge, and the officers had barely time to get out of her into a boat near them, before she sank. Years afterwards (and, I believe, during a visit to England), the same gentleman who had witnessed it was narrating it to a company as an instance of a peculiarly skilful aim at a rapidly moving distant object, when one of the persons present joined in with "Ah! you are quite right there, sir; for I am the very man who fired that shot:" and he proved to be the one. Many similar incidents are fresh in the memory of the Rock people. Still one does not see the necessity for such interference with the just administrative rights of Spain. It is no essential part of the purposes for which the Rock costs Britain upwards of a thousand guineas for every day throughout the year.

THE MEDITERRANEAN.

We left Gibraltar Bay at noon, and in a few minutes had steamed round Europa Point, and entered the Mediterranean. There is something interesting in feeling oneself, for the first time, on the surface of that historic sea, the shores of which are still more historic, and to visit which, is, (according to Dr. Johnson) "the chief object of all travel." But, independently of these associations, it has deeply-

interesting aspects belonging to its intrinsic and physical condition.

The Rock of Gibraltar soon became dim behind us, and then invisible. Our course lay pretty near to the Spanish side, till past Malaga, and on to Cape de Gata, where we struck off towards the African shores.

The Spanish coasts all along to Cape de Gata are very fine, and appear to great advantage in that transparent atmosphere. They are a succession of mountain peaks, serrated, bare, and very lofty. The summits of the Sierra Nevada were (both then and on our return) covered with snow, and presented an aspect of grand and solemn repose, especially under the clear moonlight. The effect of the clearness of the air in those regions produces very deceptive impressions respecting the distance of objects, and particularly of mountains. Those which are sixty or a hundred miles away look much nearer than they really are. The same Sierra peaks which we were then admiring, were simultaneously visible to habitual gazers far behind; from the Alameda of Granada, and from the gardens of its Alhambra.

During nearly the whole of our six days' course from Gibraltar to Malta the weather was quite a realization of what we read in poetry about southern skies and their sunny warmth. Although the month

of December, it was like July in England; and we were obliged, both by day and by night, to throw aside all extra warm clothing.

The Mediterranean sunsets are particularly fine. They are not at all gorgeous, or distinguished by any great variety of colour. On the contrary, the whole of the sky near the horizon seems of simple yellow, gradually melting away upwards into the light transparent gray of the remainder of the unclouded hemisphere. The striking effect of these sunsets consists in the entire absence of the smallest cloud, or of any distinct line of separation between the golden haze and the general light blue. After such sunsets the stars shine very brilliantly. The planet Jupiter seemed (as I thought) to have a broad triangular disk several times the size of his ordinary English aspect.

A very characteristic appearance in the Mediterranean by night is the frequency and abundance of its phosphorescent sparklings in the wake and at the side of ships. These gleamings of green light run rapidly along the tops of the sweeping ripples, as if from a continuous line of bright glowworms and fireflies.

We passed, for several days, another region of successive peaks and mountains, along the African

coast, and had a distant view of the city of Algiers. Within sight of it, to the eastward, were some massive snow-covered peaks, which the sunshine rendered very bright and conspicuous. Between Gibraltar and Algiers the water was very glassy, and as smooth as dark oil. We saw many turtles near the ship, and showing their small black heads whilst floating quietly along.

We passed Bona in the night, and I vainly endeavoured to catch a view of that coast—the site of the ancient Hippo, the spot associated with the eminent Augustine.

On Christmas-day we were off the Bay of Tunis, and the hills near Carthage. Dido and Æneas, Cyprian, Tertullian, Jugurtha, Hannibal, Cæsar, and Cato, all traversed those shores or crossed these waters. Cape Bon was stretching out boldly in front—the advance guard of its continent. The African coast from Algiers to Cape Bon is less mountainous than that from Algiers to the Atlantic. There are several rugged islands, such as Zembra, off the Bay of Tunis, and near which we were passing.

It being Christmas day, the captain invited the second mate and chief engineer to dinner, and afterwards proposed the usual toast of “Many happy returns.” We little thought, however, that, before a

month had elapsed, two, out of the six then present, would have entered eternity. In about a fortnight the steamer, whilst pursuing her voyage from Malta to Constantinople, was wrecked, and the first mate, chief engineer, and three seamen, were drowned.

How continually exemplified, yet as constantly ignored, it is, that "in the midst of life we are in death!" Yet this should be to us a settled remembrance, and its effect ought not to produce a spasmodic gloominess (followed, as often, by a mirthful reaction), but rather an habitual cheerful watchfulness. Death, as the portal to an intenser life, can only wear an aspect of cheerful solemnity in proportion as our religion is of the right and Bible sort; namely, that religion (of whatsoever sect) which consists in a personal love to and from a *personal* God. And we can only feel the energizing reality of such personal love to and from our Lord, inasmuch as we regard Him, not alone as a historical Saviour, crucified eighteen centuries ago, but also as a risen and a still-present vitalizing One; as a Lord who now manifests Himself in invisible but real personality *within* us.



SECTION II.

General Aspects of Malta,
And Principal Buildings of Valletta.

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GENERAL ASPECTS OF VALLETTA.

IN about twenty-four hours after passing Cape Bon, we sighted the lighthouse on Gozo Island. This was in the evening ; and a little after midnight we came to anchor in Valletta "Grand Harbour," just under the steep rocks of Coradino. Early in the morning the captain came to our berths to wake us, telling us that we were safe in our destined port.

On going upon deck, we found the steamer in an apparently land-locked harbour, surrounded almost everywhere by high fortified walls, above which rose the houses, and again other fortifications. From our position we could not see the entrance by which we had come in from the Mediterranean, as several peninsulas intervened. All around us were steep rocks, and massive masonry surmounted by tier above tier of batteries, and lines of yellow flat-

roofed houses, with projecting balconies outside each window. A confused jingle of many discordant bells was sounding from various parts of the town ; a noise (as we soon found) characteristic of Valletta, and which it took some weeks to get thoroughly accustomed to.

Around us were some of the Mediterranean fleet, and amongst them the fine *Marlborough* and *Centurion*, the former carrying 131 guns. A number of yellow boats were skimming about amongst the shipping. These are very high out of the water at each end, and have awnings over them, to protect passengers from the rays of the sun : they are decorated with many strange devices and mottoes. The boatmen row standing, and with their faces towards the place to which they are going. They are barefooted, and sometimes have a spring board at the bottom of the boat, to give their movements ease and elasticity.

At first sight Valletta seems a very puzzling place to understand, to a person looking up at it from the Grand Harbour. It is composed of several long hilly tongues of land, projecting in various directions, and which are not connected with each other, except by ferries across the branches of the harbour, or by long circuits around by the shore. The buildings of the town are so closely clustered together, and the surface of the peninsulas so uneven, that this renders

it difficult to separate it at a glance into distinct masses. But this difficulty vanishes on walking through it, for the streets are laid out just as regularly as a chess-board, notwithstanding the ups and downs of the ground.

We landed at the opposite side of the harbour, where are the custom-house and principal entrance to the town. Just at that point there is a powerful new battery, of lofty height, and with walls of great thickness. The Marina Street passes, by a dark tunnel, through the bottom of this fortress ; thence, after ascending another steep street lined with fruit-stalls, we crossed a drawbridge, and passed through another tunnel under another battery, and then up about a furlong of steps, to the Strada Reale, the main street of Valletta, which runs along the straight ridge at the top of the peninsula.

Having delivered a letter of introduction, we soon found some very comfortable quarters, and then went back to get our luggage out of the ship, and take leave of our acquaintances on board, with whom we had had a long and stormy, but very pleasant, voyage of twenty days.

The porters of Valletta carry baggage about by means of a long pole, borne on the shoulders of two men, and from which the boxes are suspended be-

tween them. Thus equipped, they trip lightly and barefooted along, with heavy loads, up and down the tiers of steps which compose most of their steep streets.

GENERAL ASPECT OF MALTA.

Malta is a rock, a large inhabited quarry. Look at it in whichever direction one may, it has a stony aspect; for everywhere stones are the chief and conspicuous object in a Maltese landscape.

In looking over the island we see numerous villages. These are confined, however, to the parts in the eastern and southern half of it, or to the district mostly within sight of Valletta. There are twenty-two of these "casàls," as they are called. However small they may be, they have a large and handsome church; for devotedness to their religion is eminently a characteristic of the Maltese; and they spare neither time nor expense in erecting and decorating commodious places of worship.

Everywhere between the villages are hundreds and thousands of stone walls. These form the enclosures of the fields, or rather plots of thin rocky soil. There is scarcely such a thing as a fine green meadow to be seen anywhere on the island; but yet it is surprising that from the scanty depth of earth so much vegetable produce is obtained as is actually grown.

There are no oaks, elms, beeches, or other ordinary forest trees in Malta. A solitary palm rears its feathery crown here and there, at wide intervals, but these are indeed "few and far between." The only thing which relieves the universal stony aspect of the landscape is the frequent dotting of thick bushy carob trees, or an occasional patch of orange trees. The orange, lemon, fig, and prickly pear, are all cultivated in considerable quantity, but are not large enough to figure conspicuously above the lofty stone walls which surround every plot and garden. These walls are of loose naked stones, and are necessary to afford protection from the scorching sun in summer, and from the deluging rains in winter. Otherwise the soil would be washed away, leaving the close underlying rock quite bare.

All Malta seems to be light yellow:—light yellow rocks, light yellow fortifications, light yellow stone walls, light yellow flat-topped houses, light yellow palaces and churches, and light yellow roads and streets.

To relieve this uniformity of colour, there is, besides the occasional dark green bushy trees of carob, everywhere within sight some appearance of the clear bright blue of the surrounding and intersecting sea, and the still clearer but less deep blue sky overhead.

Owing to the sameness of general aspect it is difficult to distinguish one village or one hill from another. With the exception of the northern steep escarpment of the Benjemma hills, the elevations of Malta are not boldly defined.

In walking or riding about the island it is a perpetual passage between high stone walls—so lofty as to prevent, in general, any good view of the crops or fruit-trees growing within their boundary. Here and there a fig-tree or prickly pear peeps over the wall-tops; but generally the passenger's prospect is limited by the side-walls.

The prickly pear is a curious plant: it is a cactus, consisting of a number of large, fleshy, oval leaves, jointed together promiscuously, and with no stem, trunk, or branches, as the leaves grow out from the narrow edges of other leaves.

In the lower parts of the island, at the bottoms of the valleys, are grown crops of the richly-luxuriant Maltese clover, called Sulla. This, when mature, is about four feet high, and affords excellent spring fodder for horses and cattle. As summer comes on, it disappears, and almost every green thing in the island becomes brown and parched. But, in spring, the otherwise stony aspect of every place is much relieved by the bright green crops of this clover,

and by the bushy fruit-trees which are grown between the universal high stone walls.

A person looking over the southern half of the island, from Valletta, is apt to form rather too unfavourable a view of its productiveness. The reason of this is because he is looking upwards, and the island, behind the town, rises backwards, all around ; so that he sees more of the stone fences than of the soil and crops between them. On ascending the highest points, and looking down from the central ridge of Malta, then a fairer estimate is formed of its real nature, as the crops are more clearly seen.— But even the most favourable aspect of Malta is still that of abundance of stone. There are scarcely any such sights to be seen as a green hedge, or a green grass meadow : no woods, no beautiful river banks, scarcely any picturesque rivulets. Doubly valuable, therefore, is the universal glorious relief and contrast afforded by the presence of the sea around, and of the peculiarly fine skies overhead.

And yet, notwithstanding these many elements of uniformity, it would, perhaps, be difficult to find a more cheerful, lively, little tract of industry and content than is afforded by Malta. So well pleased are the natives with it that its traditional name is *Fior del Mondo*, “ the Flower of the World ; ” and thus they would seem to claim for it the application

of the ascription so exclusively appropriated to another island—

“ First flower of the earth and first gem of the sea.”

VALLETTA.

Notwithstanding the uniform light-yellow colour of all the houses and fortifications of Valletta, there is a constant interest of variety in other aspects, and especially in the general good architectural style of its buildings.

Throughout Malta the houses are substantially and neatly built. The very poorest people live in respectable stone houses, superior to those of, perhaps, any country in Europe. The streets of Valletta present façades and artistic effects which would be ornaments to any English city. In particular, there is much variety in the doors and windows. Some of the latter are long projecting balconies, running nearly the entire breadth of the houses; others are tall rectangular windows, with wooden side blinds, painted green; others combine the two, balcony and window, in one; others, again, are inserted in receding arches, or niches, and are themselves simple arches. The entrances are variously arched or rectangular. Some serve for both door and window to the ground floor; others have side pillars and fronting flights of steps; whilst others are quite palatial, and are surmounted

by old, carved, heraldic escutcheons of stonework, wrought in the palmy days of the Knights and Grand Masters.

Valletta consists of "the four cities,"—Valletta proper, Florian, Vittoriosa, and Burmola: the latter includes Senglea. The two former are on the same long tongue of land, and form the division between the Grand Harbour and the Quarantine Harbour. Vittoriosa occupies a second steep peninsula, and Senglea appropriates a third. Both of the latter are east of the Grand Harbour, and stretch out into the water, with their points towards Valletta proper. Each of the points of these, and other peninsulas in the harbours, is fortified by powerful batteries. Thus, at the point of Vittoriosa is Fort St. Angelo; at the point of Senglea is Fort St. Michael; at the point of Valletta is Fort St. Elmo; and at the two side points, forming the north and south barriers of the two entrances to the harbours of Valletta, are Forts Ricasonale and Tigne.

Valletta Harbour consists of two main divisions, but each of the two contains several other smaller harbours; so that in each direction the sea branches and re-branches amongst the land, producing great separateness of outline as to the laying out of the whole of the capital, and also affording, as a set-off to

the picturesqueness, a very considerable daily amount of petty inconvenience in the use of boats and ferries.

These intersecting inlets form the natural merit of Malta as a seat of navy and commerce. What nature has thus begun has been added to by art, in the construction, through successive centuries, of the most complete and massive series of fortifications in the world.

Valletta proper consists of a peninsula, a mile long, bordered on the east side by the Grand Harbour, on the west by the Quarantine Harbour, and on the north by the Mediterranean. This peninsula is a long hill, having the Strada Reale running along its central ridge, and with four or five parallel streets on each side slope. These streets run lengthwise straight out from the inner part of the peninsula to its extremity, where is situated Fort St. Elmo, from the lofty centre of which fort a lighthouse rises conspicuously, and is a brilliant beacon at night to ships approaching the two harbours. At each side of it are other lighthouses of similar convenient position; one on Fort Ricasole, a quarter of a mile across the water eastward, and the other just erected on Fort Tigne, across the water westward.

At right angles to the long streets are transverse ones, generally narrower than the others. These

commence at the Grand Harbour, and run straight up-hill, by steep slopes and steps, to the Strada Reale, and then as steeply straight down again at the opposite side, towards the Quarantine Harbour. None of the streets of Valletta go down close to the water's edge; they merely come down to the tops and sides of strong deep walls of defence, which line the harbours completely around.

Valletta rises gradually towards the land-end of the peninsula, and, at the highest part of that extremity, a very deep entrenchment is cut right across from harbour to harbour. A walk at the bottom of this fosse is an interesting ramble. It forms a deep and quiet artificial ravine, with perpendicular sides formed of the solid rock, and with continuation walls above.

The breadth at the bottom is about fifty feet, and is in some places covered with a dense growth of weeds and flowers, and a few patches of prickly pear. The side walls ascend more than a hundred feet on each side, and are bare of vegetation, except a few ferns here and there, or some long handsome trails of the hanging, round leaves of the caper plant. This fosse takes several abrupt turns, and is seldom visited except by a casual explorer. Not a person or animal is in sight except the silent sweep of some startled bird; far overhead one may catch an occasional sound

of some sentinel on the ramparts. Where the fosse crosses the top of the peninsula it is less silent, for in that part it passes about eighty feet under the draw-bridge leading out of Valletta through the Porta Reale, and which forms the main thoroughfare to and from the country and city. The bridge is supported on lofty narrow piers, like those of a railway viaduct. Besides this main fosse there are others in various parts of the several peninsulas, and of large dimensions.

The four chief characteristics of Valletta (besides its fortifications) are *soldiers, priests, goats, and bells*. The first are, of course, seen at all times and places, and the constant sounds of bugles and military bands, and of the heavy guns from the forts, add considerably to the liveliness of the town. The church bells sound every quarter of an hour, and for a considerable time on special occasions. They are not like the pleasant chimes of English churches, or like a well-tuned ring from a belfry, but are only large solitary bells, suspended in low broad turrets over the churches. Maltese and Italian churches have no lofty towers, but occasionally a dome of considerable size. The bell-turrets are open, and thus display to view a rough apparatus of ropes and pulleys, and, at frequent intervals, the ringers—who are generally boys—are

seen pulling away, first with one hand, and then with the other, whilst some of their companions are lounging over the turret balustrade, and shouting to their playfellows below. Large "tuneless bells" of this kind, scattered about amongst the many churches of Malta, and sounding promiscuously, are of course not very harmonious in their effects. What is deficient in sweetness of sound is, however, made up in strength of tone. The present Catholic bishop has made some attempt to lessen the amount of bell-ringing; but his efforts have not been favourably received by the people in general, who regard the bells as sacred, and as beneficial and protective in their effects.

Early every morning one hears the tinkling of very small bells. These are those of the goats which are driven in flocks through the streets. Go wherever one will in the town there are goats met with; sometimes in large droves of thirty or forty, but generally in small companies. They are driven from house to house, and milked at the doors. Scarcely any cows' milk is to be had in Malta. Sometimes a number of sheep are mingled with the flocks of goats. These animals, though usually driven in front of their owners, are often seen following them, as in oriental lands, and in accordance with the pastoral allusions in the Bible.

The priests, of various degree and costume, form a considerable proportion of the population of Valletta. Most of them dress in long black robes, with very broad-brimmed hats looped up to a low crown. A peculiar sight to a stranger is the numerous boy-priests seen walking about in full clerical costume, and with hats as broad as their seniors, but with the distinctive dress of knee-shorts and black stockings.

There are many friars in Malta, chiefly of the Franciscan rule. This includes the Capuchins, who dress in a rough brown serge robe, and either wear sandals or shoes of unblackened leather or go barefoot. They have rope girdles and triangular hoods, but are mostly bareheaded. They have no collar or anything white or black about them—all brown; and they usually have very rough hair, and are of stout figure and cheerful easy countenance.

The shops of Valletta are mostly like those of Gibraltar, that is, instead of having separate openings in the masonry for the windows, they have one broad arched space, which includes both door and windows, the latter being very narrow. In many cases there are no windows at all, but merely one broad doorway. A large proportion of the shops are for the sale of ornamental work in gold and silver filagree, or for lace or cigars.

A strong smell of coffee often pervades the streets early in the morning. This is owing to men at the corners roasting the berries. These they roast so thoroughly that much of the Maltese coffee has a coarse burnt taste, instead of being aromatic and mild.

Owing to the steep ascents and descents there is great facility for drainage in Valletta, and the streets are kept very clean. The want of a good supply of water is, however, a considerable drawback during the greater part of the year. In winter the drenching rains turn each street into a torrent-bed whilst the heavy showers last. But even at that season the bright sun and transparent atmosphere soon dry everything up; and in the frequent intervals between the showers both town and country wear a summer aspect.

In almost every part of Valletta, owing to the steepness and straightness of the streets, the sea is always visible, as a narrow strip of blue between the long perspective of lofty house-fronts and projecting balconies.

THE BOSCHETTO.

The word "boschetto" signifies, in Italian, a little wood, or shrubby grove, and is akin to an old English term found in the expression "bosky dells," used by

one of our poets, and to the commoner word "bush." It is the name given to a picturesque glen at the back of the island, situated just under some craggy hill sides.

About two miles along the top of the ridge on which Citta Vecchia stands there is a massive square building with a tower at each corner. This is a very conspicuous object from Valletta and other parts near the sea. It is the Palace of Monte Verdala, and was built as a summer residence by the Grand Master Verdala in 1586. It has recently been much improved by the late Sir William Reid, when Governor of Malta. An inscription on it proclaims that "Here the refreshing rains and cooling dews may be enjoyed;" no unimportant privilege in an island which, for the greater part of the year, is scorched by a burning sun, which bakes the scanty soil on its dazzling light-coloured rocks, and renders everything parched and dusty. Below this palace is the Boschetto.

The steep sides of the hills into which it runs are cut into terraces, which are planted with oranges, lemons, and olives. Some of the latter have gnarled and venerable trunks resembling those seen in pictures of the Garden of Gethsemane. At the level bottom of the valley is a rich orchard, closely covered with shrubs and trees ; some of the latter, from their height,

being really worth calling "trees,"—a most unusual thing in Malta. Copious streams of clear cold water gush out from the cliffs, and are conducted in artificial channels along the terraces and gardens. These, together with the overhanging shady trees and rocks, render the Boschetto a delightful spot, especially in summer. Many species of wild plants are found here, and a naturalist remarked to me that he thought most of the European botanical orders might be exemplified by specimens gathered in that glen.

A favourite resort for excursionists is a large vaulted grotto in the rocks, at the inner end of the valley. This contains a deep clear pool and fountain, in which numerous gold-fish sport about. Even at midwinter the Boschetto is green, with its numerous orange trees, bearing at the same time full foliage and abundance of ripe fruit.

THE GOVERNOR'S PALACE AT VALLETTA.

The old palace of the Grand Masters of the Order of St. John is still standing, almost the same as it has been for centuries. Much of the furniture and decoration in it is identical with that added by the successive Grand Masters. It is the most handsome building in Malta, and is a large conspicuous pile enclosing two inner squares, which are planted with orange and

lemon trees, and various shrubs and flowers. It is the official and principal residence of the British Governors of Malta, and is readily accessible to visitors.

It forms a square of two hundred and fifty feet, and has in front of it the chief and almost only open space in the town of Valletta, a large paved promenade of about equal area to the palace, and which has at the opposite side of it the Main Guard-house and the Garrison Library.

There are two lofty arched entrances from this square to the front of the palace. All along the upper part of the exterior walls is a continuous balcony of elegant shape, forming long lines of glass-covered passages outside the windows of the principal halls. From the top of one end of the same large building rises a lofty square tower, of thick proportions. The palace is situated on the middle of the summit of the ridge of Valletta, and this tower forms the most elevated and conspicuous object of all the town buildings. It is the signal place for all inward-bound shipping, and from its broad-terraced top there are raised several flag-staffs, which often have numerous flags of bright colours all flying at once, and indicating the name, nature, and direction of the approaching mails or ships of war.

There are always persons on the look-out from this aërial position, and the results of their observations are immediately posted up conspicuously in the public Exchange just underneath. So that whenever a steamer is expected, a glance up at the palace tower and its flags will give the desired information, and a walk into the Borsa will furnish more explicit particulars. The signals thus daily made are a great public convenience to all parts of Valletta.

The principal apartments of the palace are large and lofty, such as the long ball-room where Prince Alfred was fêted two years ago. [The Governor of Malta is expected to spend about £1,500 per annum in balls.] Then there is the drawing-room and the ante-chambers, all richly carpeted, and furnished with large gilt and velvet chairs, antique clocks, and other things, just as left by the Knights. On a central table lie the old mace, daggers, and knives of the Grand Masters. In the corners of the rooms are effigies wearing the suits of armour formerly worn by the Grand Masters La Vallette and Vignacourt,—the former the builder of Valletta, and the latter the great military engineer, who planned and executed many of its fortifications, and especially the long aqueduct which still retains his name.

On the walls are many pictures, including a large

one of Louis XVI. of France (presented by himself), and a smaller one (but life size), of his unfortunate son Louis XVII. There are also large portraits of George IV. of England, and Louis XIV. —those undignified monarchs of the drawing-room. George IV. appears absurdly loaded with satin robes and “decorations.” What a world of contrast there is between the selfish puppet-like lives of those two men, and the grandly regal character of L’Isle Adam, and some of the earlier Masters of St. John !

Leading from these halls are long galleries lined with armed effigies, and having their side-walls covered with old continuous paintings of the exploits of the knights, both during their residence in Rhodes and after their arrival in Malta. The most frequent and conspicuous figure in these pictures is that of the great and good L’Isle Adam.

We are next shown the Government Council Chamber, which is lined with about a dozen magnificent pieces of Gobelin tapestry (probably amongst the finest specimens in the world), each about fifteen feet square, and all crowded with brightly-coloured figures, forming quite a pictorial repertory of animated nature and of landscapes. The figures are larger than life, and represent Europeans and Africans, warriors and ladies, elephants, horses, wild

THE GOVERNOR'S PALACE.

beasts, tropical birds and brilliant fruits, flowers, insects and fishes. These fine cartoons are all wrought by the needle, but have the appearance of highly executed paintings, with excellent freshness of colour. This tapestry room is one of the most interesting objects in Valletta. In it are also the velvet chairs and neat desks of the Council of the Island, and the Governor's throne, with the royal arms of Great Britain beautifully wrought into its back in Maltese work of gold.

After passing through another gallery, we come to the Armoury, two hundred and fifty feet long (the entire breadth of the Palace). This is crowded with helmets, shields, spears, and whole or partial coats of mail, with every kind of warlike weapon and defence used by the Knights. Amongst them is a curious ancient cannon, composed of wood and closely bound by rings of rope. There is also the state carriage of the Grand Masters, now a rickety affair.

The later Knights seem to have given themselves up to a luxurious style of furniture and equipment, very different from the simplicity of their vigorous and illustrious predecessors.

Besides this town palace of the Governors, there are three smaller ones in the country at some distance from Valletta. One of these is at St. Antonio, and is

surrounded by well-watered orange groves, one of the few green spots at Malta. Another palace is situated at Monte Verdala, on the top of the back ridge of the island about two miles south of Citta Vecchia, and overlooking the Boschetto, whilst a third is at the north-west end of Malta, and on the promontory which stretches out towards the island of Selmoon, close to which the Apostle Paul was shipwrecked.

THE PALACE SQUARE IN VALLETTA.

This square, the chief public space in Valletta, lies between the Palace and the Main Guard-house. It is one of the most cheerful parts of that lively city, and especially at night, when numerous lamps and the bright starlight or moonlight of the Mediterranean sky, render it a pleasant spot for taking an agreeably cool promenade before retiring to rest after a hot and glaring day. Every evening at nine o'clock a military band (or a part of one) is marched down to this square. Just as the clock strikes, the guard is charged and the band strikes up, and beats to quarters, and then marches back, playing all through the Strada Reale. After this, the streets of the town soon become deserted and silent for the night.

The Main Guard-house has a pillared colonnade in front, and forms a part of a large building which includes the Public Garrison Library. Over the pillared vestibule are inscribed, in conspicuous letters, the words,—“*Magnæ et invictæ Britannicæ, amor Melitensium et Europæ vox, has insulas confirmat; MDCCCXIV.*” (The attachment of the Maltese and the approbation of Europe confirm the possession of these islands to Great and Unconquered Britain, 1814.) [At the Congress of Vienna.]

MALTA PUBLIC LIBRARY.

This is a large colonnaded building adjoining the Governor's Palace, and fronting the Strada Reale, but having an open space planted with orange-trees between it and the street. It is in the centre of Valletta, and on the top of the ridge of the peninsula. It consists of two spacious halls, with upper galleries and several smaller chambers communicating with it. The number of volumes in it is about one hundred thousand. A large proportion of the works are in Latin, Italian, and French.

Part of this library once formed the private collection of the Grand Masters. Sir Hildebrand Oakes was principally concerned in establishing the Institution on its present basis. It is open daily from eight

to three o'clock. The public are admitted free. The chief Librarian, Dr. Vassalo, is most courteous in his attentions, especially to strangers. Books are gratuitously lent out to those who wish to take them home to read. This, however, is subject to the sanction of the Librarian.

Amongst other valuable works here, is a complete copy of the *Moniteur* newspaper. I was interested in reading its contemporary accounts of the proceedings of the First French Revolution. Such horrible events as the September massacres, the guillotinings, and the Reign of Terror, are detailed from day to day with a coolness and self-justification of political integrity quite unique.

There is also a valuable twelve-volume folio work, on Egypt, magnificently illustrated. This is the result of the labour of the party of savans taken out by Napoleon on his Egyptian expedition. Many other large, rare, and costly works, are contained in this extensive collection.

In the centre of the hall is a very neat collection of all the terrestrial and marine shells of the Maltese group and their coasts. These were arranged by Dr. Mamo, of Valletta, whose private collection of the Maltese and Mediterranean conchology is a sight which the naturalist should not omit to visit.

In another part of the hall is a collection of the fossils and rocks of Malta. These have been classified through the labours of Captain Spratt, R. N., who is the chief authority for Maltese, and for much of Mediterranean, geology. Dr. Vassalo has done much to arrange and utilize the natural and antiquarian curiosities connected with the Library and its Museum. Sir William Reid was, however, the person through whose influence, and at whose expense, several of the most interesting improvements in this Library and Museum have been made. Newspapers, reviews, and other periodicals lie on the side tables, or in an adjoining hall. This is a feature in advance of some other similar public libraries elsewhere. Altogether, the Malta Public Library is a credit to its founders, to the island, to Sir William Reid, and to its Librarian.

FLORIAN AND ITS REVIEWS.

Outside the land end of Valletta, and beyond several lines of deep and lofty fortification, is Florian, which is a neat suburb, built in a style just as regular and rectilinear as the city. Here the peninsula is less steep than nearer the sea. It is more level, and affords good open spaces for military reviews and parades. There are large barracks at Florian, and every day bodies of troops are seen going through

their evolutions. This is a peculiarly lively scene on special occasions, when reviews are held.

At Florian, also, are the public gardens, which are two or three long narrow avenues, between low trees and flowering shrubs, and shaded everywhere by lofty walls. From the outer one there are fine views beyond the ramparts, over the harbours, and the distant parts of the island.

There are, adjoining the gardens, spacious subterranean wheat stores, which contain many years' provision for the garrison in case of siege.

THE UPPER BARRACCA.

Amongst the highest fortifications of Valletta is a splendidly situated promenade, called the Upper Barracca. This is a terrace colonnaded on both sides, and formerly roofed over as an airy belvedere for the Knights of the garrison. It consists of several long galleries, from the edges of which is a perpendicular descent, where the eye looks down on the top of a tier of batteries, and then on another tier below that, and, lower still, on the tops of the houses along the quay, below which are the harbour and shipping. Across the water are seen the peninsulas of Senglea and Vittoriosa, the powerful forts of St. Angelo and Ricasole, and the noble pile of buildings forming the

Naval Hospital, in the centre of which Napoleon lodged when in Malta. At the inner end of the harbour are the steep rocks of Coradino, and the chief station of the mercantile shipping. Outside Coradino are the Mediterranean squadron, from the lofty decks of which the sound of music is often heard, especially in the evenings. On the left are the terraced tops and successive stair-like tiers of the buildings of Valletta, and beyond the extremity is the Mediterranean.

At night the Upper Barracca affords a peculiarly pleasant promenade; the cool air, after the dazzlingly hot days, and the extended panorama of land and water, stretching away in the moonlight, render it then additionally attractive.

At the inner side of the Upper Barracca are some public gardens. Sir Thomas Maitland, a justly-esteemed former governor of Malta and the Ionian Islands (and the last person under whom the two colonies were united in administration), has implied his own good qualities by the prominence of his gratitude to some of his old associates in office, to whom he has erected lofty sculptured monuments. Sir Thomas himself lies buried in the same spot, but under a broad slabwork tomb, which, notwithstanding its size, is generally passed unnoticed, through its

being level with the ground, and situated amongst and under the thick shrubs behind the arches of the colonnade.

Valletta is ornamented in several places by large monuments and testimonial columns, raised as tributes of public or private admiration, in memory of persons, some of whose names would not be otherwise remembered. However, these erections, especially the Ponsonby column, and that on Coradino Hill, give pleasing variety and relief to the outlines of some localities.

ST. JOHN'S CHURCH, VALLETTA.

The Church of St. John is the chief of the many churches in Valletta, and is, in fact, a cathedral. It is situated between Strada Giovanni and Strada Santa Lucia, and also fronts the Strada Reale on one side. Its external appearance is not very imposing. None of the Maltese or of the Italian style of churches have the grandeur of the Gothic of northern and central Europe. Two of their chief characteristics are carved stone scrollwork and oblong shapes, unrelieved by towers, but usually with a low dome. They have also abundance of stucco work and grooved pilasters. Their doorways are lofty but rectangular, and the windows are of similar shape. The only

representative of a tower is usually a broad and pierced low belfry, in which is seen, through the open sides, a large bell, with all its appurtenances of ropes and pulleys. The cornices, and the front part of the roof, and the doorways, are the principal objects of decorative skill in the exterior of Italian churches. We look in vain for the lofty Gothic towers, the deep and pointed arches, receding entrances, and clustering pillars of northern cathedrals, or for the rich fretted work of their vaulted roofs and colonnaded cloisters.

Many other smaller details of our own church style are also missing in Italy, as antique mullions and flying buttresses. In fact, all the majesty of ecclesiastical architecture appears wanting, and, instead of it, we are met by broad façades of shallow groove-work, and uniform oblong outlines, altogether without those deep recesses which, in the Gothic, form masses of solemn shadow, and impart the principle of power to the effect of the whole. Then, also, the profuse decoration, with small carvings and gaudy colours, characterising the interior of Italian churches, contrasts most unfavourably with the simpler grandeur of the stony transepts and naves of the North, where no tawdry drapery or needless elaborations of jewellery and tinsel, give weak superfluity to the sufficiency of Gothic masonry.

The latter, like the great works of nature, combines the grand and beautiful in simplicity ; whereas the Italian churches fatigue the eye with a constant prominence of minuteness and gaudiness, as different from the perfection of Gothic architecture as a Chinese pagoda is from the great temples and pyramids of the Valley of the Nile.

Probably no church in Europe surpasses that of the Knights of St. John at Malta in respect of elaborate decorative art ; yet, after observing with attentive interest its exterior and interior, and giving much admiration to its charms, it seems almost impossible to avoid being impressed with the great reason which Ruskin has, for so decidedly preferring the Gothic to the Italian ecclesiastical architecture.

The floor of St. John's consists of four hundred large marble slabs, all containing the sepulchral inscriptions of the Knights, or other dignitaries of the island. Around the interior of the church are numerous side-chapels, each of considerable size, and each formerly devoted to the religious services of the particular national brotherhood which constituted the United Order of St. John. Thus, one is called the Spanish Chapel, another the French, a third the Portuguese, and so on. The sides of these are richly and abundantly adorned with large marble monuments,

golden and painted devices, and with life-sized figures of Knights and Grand Masters, having underneath Latin inscriptions, recording their titles and deeds of prowess and public beneficence. Each side-chapel also contains a fine altar for the celebration of masses.

The high altar of the Cathedral is peculiarly splendid, and is furnished with lofty silver candelabra, and with decorations and crucifixes of the same metal, and also of gold.

Elevated above the space behind this altar is the organ, the tones of which, together with the sonorous chant of twenty, forty, or sixty priests, give a very good idea of the powerful outward impressions with which the Church of Rome is wont to associate her worship.

The sides of the church at the altar end are closely and continuously covered with golden panellings and gilded carvings, beneath which are rows of broad cushioned seats and desks for the higher orders of the clergy. Also, within this spacious elevated altar-end are two thrones of state, one of which is for the Bishop of Malta, and the other for the representative of the British Crown, whenever he inclines to occupy it. Above it are the national arms, the lion and unicorn.

In one of the chapels are the large silver gates,

which form a pierced screen separating it into two apartments. The quantity of silver in their tall massive railings must be considerable.

Formerly a corresponding chapel at the opposite side of the church was furnished with gates of similar size, but composed of solid gold. These were too great a temptation for the cupidity of Napoleon, who accordingly seized them, to the lasting dishonour of the French name in the minds and memories of the Maltese. The silver gates were only preserved from a similar spoliation by having been opportunely covered with dark paint, so as to resemble some other less precious metal.

In the French chapel of the church is a beautiful marble monument of a younger brother of Louis Philippe, who, with a third brother, wandered over much of Europe and North America, with the future king, in his days of early adversity. He came to Malta for the benefit of his health, but eventually was carried off by consumption; and he is here represented by the sculptor in the emaciated and pallid appearance to which that wasting disease reduces its victims. The monument was erected, as a mark of affectionate memorial, by his royal brother, "the Citizen King."

But more interesting than this tomb are those

which are contained in a vault under the north end of the cathedral. Descending by steps we enter the chamber which contains the dust of the truly illustrious Philip de l'Isle Adam, the glory of the Order of St. John, and the most honoured name in the whole roll of Grand Masters. He was the last who ruled the Knights in Rhodes, and the first who governed them in Malta, where he was interred at Burgo, the old town (across the Grand Harbour), before a single house had been built on the site of the present Valletta. After this city was erected, his bones were removed to the new Church of St. John. In the same vault are the remains of La Vallette and of Vignacourt. The latter G.M. planned the aqueduct and fortified many parts of the city. Over the tombs of these are placed their effigies, the size of life. Statues of L'Isle Adam and La Vallette are also to be seen in a very conspicuous position in the outer front of the Porta Reale, the chief place of exit and entrance for the city. The former of the two has an aspect of combined benevolence and experience, which renders his look more pleasing than the less aged and sterner form of La Vallette. Both, however, are beaux-idéal of what the Grand Masters were in the palmiest days of their order: they were truly "par nobile fratrum."

When in some of the finest cathedrals at home or abroad, I have several times tried earnestly to surrender myself, without prejudice or restraint, to the fullest degree of solemnizing power which the most splendid artistic aids might be able to impress me with ; but it has never reached to any approximation of the feelings of reverence which simpler modes of worship have produced inside the walls of the plainest of dissenting meeting-houses. However much I have endeavoured to feel really devotional in grand old churches and cathedrals, yet the attempt has been less successful, and the more signally so as the outward elements of splendour have been the greater.

Thus in St. John's Church, the fine tones of the organ, and the chants, the sonorous Latin sung with Italian accent, the elegancies of carving, painting, and statuary, and the variety of costumed priests, but especially the charms of music and artistic outline, have always rendered my visits to that church mere occasions of sensuous, or at least of only intellectual, pleasure. And it has been the same in other churches.

This irresistible power of outward attraction does not appear to be of merely individual and exceptional occurrence ; for it is often observable that in the various forms of ceremonial worships, are witnessed scenes

of irreverence, to a far less unusual extent than in simpler and less externally "aided" places of devotion.

In the "Journal of the Malta College Deputation to the East," one of the gentlemen deputed, (Dr. Crawford, a clergyman of the Church of England,) has recorded his own experience as to such "helps," in a very valuable testimony, which can hardly be too highly recommended for full and attentive perusal.

A chapter of that work is entitled "Are church decorations, pompous ceremonies, symbolic rites, and elaborate music, helps to the spiritual worship of God?"

Dr. Crawford, after some preliminary remarks on the influence of these and of sacred localities, writes:—"During my residence at Jerusalem, I passed several hours every morning, soon after daybreak, on the Mount of Olives, engaged in reading and meditation. I was surrounded by localities of the deepest and most solemnizing interest,—such as the Garden of Gethsemane, the Church of the Holy Sepulchre, (supposed to stand on Calvary,) the site of Solomon's Temple, holy Mount Zion, the Valley of Jehoshaphat, &c. Such scenes might well be expected to have proved powerful helps to devotional exercises. In this expectation, however, I confess myself to have been

disappointed. The more intensely interesting were the surrounding scenes, the greater difficulty did I experience in completely withdrawing my mind from their absorbing influence; for, by fascinating the thoughts, and fixing them upon the *visible* things of earth, the surrounding objects rather tended to hinder that close and uninterrupted communion at the throne of grace with the *invisible* God of Heaven, which alone is acceptable to Him and beneficial to the believer's soul.

“The mind of man cannot realize in its own strength the complete severance from all external and material objects required in the exercise of prayer, because it became at the Fall *alienated* from God. It is the consciousness of this inability that has led to the adoption of a variety of auxiliary means for the purpose of stimulating the devotional feelings in the performance of religious duties. But all such appeals to the carnal senses are only dangerous delusions. The Scriptures declare that God in His mercy has provided one, *and only one*, way of access to Him; which is the Holy Spirit, who is set forth as the Author of prayer:—‘*The Spirit* also helpeth our infirmities, for we *know not* what to pray for as we ought. No man can say [sincerely in his heart] that Jesus is the Lord, *but by the Holy Ghost.*’ ‘For-

through Him [Christ] we both have access *by one Spirit* unto the Father.'—'The *natural* man receiveth not the things of the Spirit of God, because they are *spiritually* [not merely intellectually] discerned.' ”

Dr. Crawford continues—“The complete and sustained absorption of the mind in the purely spiritual worship of God has accordingly ever been felt, by all experienced Christians, to be a gift wholly unattainable without the direct and special help of the Holy Spirit ; and I found myself as entirely dependent upon the teaching of the Spirit of grace and supplication for the exercise of prayer, at Jerusalem, as in the icy regions of Russia, or the burning sands of Africa.

“Whenever a doubt is cast upon the *all-sufficiency* of the Holy Spirit, by resorting to human helps, His divine influences are inevitably withheld, and the soul is left in its natural darkness.”

THE JESUITS' CHURCH.

Next after St. John's, the Church of the Jesuits is the finest in Valletta. It is situated in the broad Strada Mercanti, and close behind the Governor's Palace. Attached to it is a spacious edifice, which served for a long time as a residence for the members of the Order, and as a school for the sons of many of the most respectable inhabitants of the city. Recently,

however, the Bishop of Malta has had sufficient influence to procure from the Pope the recall of the Jesuits from the island, and they have left accordingly. They had in some way excited the general displeasure of the other Catholic Orders in Malta, who at length found means to render their influence sufficiently availing to expel their rivals altogether. So that for a time the premises of the Order will be deprived of their presence.

The Church remains open for public worship just as when the Jesuits were there. It consists of several long and lofty aisles, and its chapels, though containing fewer large marble monuments than the Cathedral of St. John, yet possess other decorations not found in the latter. There is, too, a greater degree of freshness and brilliancy of colour about its ornamentation than in the Cathedral. There are several very large crucifixes. One in particular attracted my attention. It has a life-sized figure of our Lord on it, and His wounds are very conspicuous, and His person is represented as streaming with blood. It really suggests most affecting ideas, and, whilst standing before it, I endeavoured to let it excite in me grateful and devotional feelings; but I found that its effect, though certainly strong, was that of imagination, rather than spiritually sanctifying emotion. An inscription accom-

panies it, offering a reward of forty days' indulgence to whosoever shall say a prayer before it.

This large and splendid church contains altars peculiarly brilliant with silver plate, festoons of flowers, and bright paintings of good execution. It is also distinguished above the other churches of Malta for the number of relics and votive offerings exposed to view around its walls.

There are several glass cases, containing the skulls, hands, and bones, of saints of the Roman calendar, which are prominently displayed to excite the prayers, the faith, and the contributions, of those who believe in their efficacy.

Other large cases contain many wax models of infants and human limbs. Some of them are made of silver, and even of gold. These are hung up in the churches, but especially in that of the Jesuits, as grateful acknowledgments of presumed cures effected by the saints before whose image they are placed. The models of infants are from mothers who attribute their preservation in childbirth to their previous prayers and vows. Most of these offerings—whether of infants, arms, legs, eyes, or hands—are suspended around the life-sized images of the Virgin. In all churches she appears to receive the chief amount of supplication and gratitude.

I do not know what the reason may be, but this Jesuit Church seems to be more richly endowed with splendid ornaments and gifts of the precious metals than the other universally well supported churches of the island. It is also observable that the attendance, both of the middle and upper classes, is peculiarly large and regular at this church. Probably these special marks of popular favour indicate a special degree of zeal on the part of the Jesuits, and may have chiefly occasioned a jealous feeling towards them from members of other religious orders here.

All the Maltese churches are usually crowded on the Sabbath, and still more so on feast-days, which are observed with greater solemnity than the former. There are generally several of these every month which are held on week-days. But the four large churches of St. John's, the Jesuits', St. Paul's, and St. Augustine's, are on all occasions the chief centres of religious visits and attraction.

This Church of the Jesuits was one day the scene of an attempted conversion of an honest British sailor, by one of the fathers, who, seeing him struck with admiration by the ecclesiastical splendours around, entered into friendly chat with him, and endeavoured to impress upon him the superior sanctity and attractiveness of the Roman faith. The sailor seemed at

last to waver, and asked, "Well, what must I first do to become a true Catholic?"—"You must first confess your sins to me; because the Bible says, 'Confess your sins one to another.'" [The sailor had particularly demanded Scriptural authority for the priest's arguments.] "Very well, then; suppose we begin at once." So both went to a confessional, and the priest received, through the side grating, the blunt acknowledgments of his incipient convert; and after he had ended, remarked to him, he had now made a good beginning. "Yes, but we haven't finished, though—its your turn now; let me get up on the confessional chair, and you kneel down and confess to me." This was a turn of affairs unexpected by the Jesuit, who endeavoured to show the reasons why confession should be only made to a priest, and never by him to a layman. "Oh, but didn't you say that the Bible tells us to confess *one to another*?—No, no; you haven't done your part. This plan won't suit me. I must do plainly what the Bible says about confession, or else not do it at all."

THE FRIARS' CATACOMBS.

These are under the Capuchin Monastery at Florian. This building is a large square pile about half-a-mile outside the landward gate of Valletta, and being built

exactly on the summit of a steep descent to the inner end of the Grand Harbour, it has a fine view of the ports and shipping, as well as of the distant villages and central ridge of the island.

It has, in addition to spacious accommodation for a number of monks, several chapels opening one into another. These are highly decorated with large paintings, altars, candelabra, and life-sized images of our Saviour, and of the Virgin Mary. Some of these figures are ghastly, with representations of large open bleeding wounds. There is also a collection of all such tools and instruments as were used at the Crucifixion, as ladders, nails, hammers, pincers, and a spear. These and others are ranged along the walls.

Underneath the chapel are the "Catacombs." These are stone galleries, with niches in their side-walls, containing dried-up bodies of former brethren, all dressed in their own usual robes of coarse brown cloth, and with rope girdles. Some of the bodies are upright, others leaning forwards or sideways. The contracted skin of their partially mouldered faces, the hollow cavities of the eyes, and their prominent scanty teeth, give them a striking aspect; yet it is not one of solemnity, so much as of repulsiveness and sheer grotesqueness. Above each corpse is his name

and the date of death. Around and above them are devices composed of skulls and bones variously arranged. Such skeleton ornamentation is almost more to be deprecated than a positive carelessness for the remains of those passed to a more real life.

The bodies are buried for one year after death in a close chamber, and then disinterred and placed in the open niches in the catacombs, where they form one of the usual "sights" of Malta.

The living Capuchins are an untidy and usually bare-headed set of men, who are to be seen walking about Valletta, everywhere at ease. Their rough serge robes of brown have appended to them, at the back, heavy broad triangular capes of the same material. Their feet are either bare or in sandals, or in coarse shoes of unblackened raw leather. They are a sub-division of the Franciscan Order, and profess great poverty and humility, often carrying about bags for alms, which they beg for perseveringly; but the richness of their chapels and the smooth rotundity of their persons give little evidence of real privation.

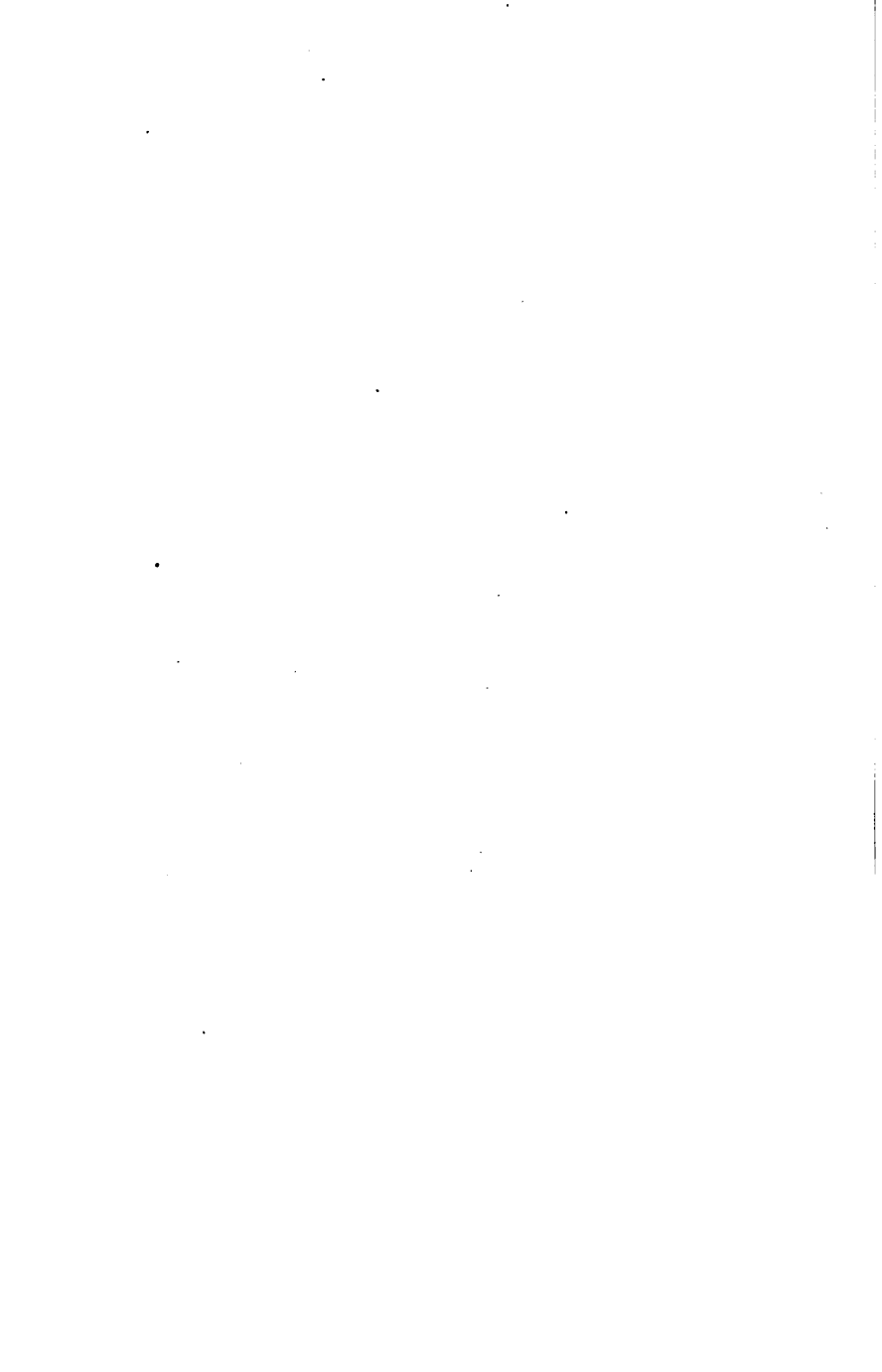
THE BEGGING FRIAR.

The duty of carrying about the alms-bag chiefly devolves on the younger friars. After they have performed their rounds on *terra firma* they frequently board ships in the harbour. On one of these occa-

sions, not long ago, a friar climbed up the side of a vessel in the Grand Harbour, and asked the captain, who was a Mahometan, to give him a bagful of corn out of the cargo with which the ship was loaded. The Moslem told him that he was not a fellow-believer with the fraternity, but a follower of his own Prophet. On this, the friar began to extol the superiority of Christianity over Mahometanism, but also continued his request for a bag of corn. The captain answered that the corn was not his own to give, as it was merely consigned to him for transport. The friar replied, that although such was the case, yet that he might as well give him what was requested, because it would not be missed from so large a quantity by the owner. On being further asked whether he really wished to have it given him, after knowing that it belonged to another party, the reverend supplicant still expressed his willingness to receive the bagful. On this, the Mahometan indignantly burst out upon him with bitter taunts for such a practical exemplification of the superiority of his religion over that of the Prophet, adding,—“How can you expect me to become a Christian, if your Christianity teaches that it is lawful to steal another man’s property, provided it can be done without the theft being discovered?—No, no ; the morality of Mahomet is far better than that preached and practised by yourself.”

SECTION III.

The Suburbs, Forts, and Dockyard
of Valletta.



SECTION III.

The Suburbs, Forts, and Dockyard of Valletta.

VALLETTA "OVER THE WATER."

Valletta "over the water" consists of the populous suburbs of Senglea, Cospicua, and Vittoriosa, with the adjuncts of Bighi, Coradino, and Fort Ricasoli. All these are on the eastern side of the Grand Harbour, and therefore opposite to Valletta. Constant communication is kept up throughout the day by numerous boats and ferries. The width of the harbour is from a furlong to half a mile. Its eastern side is divided into several penetrating creeks, two of which almost isolate the peninsula of Senglea.

This is shaped like a saddle, having a deep depression or valley in the middle, and rising up steep at the outer and inner ends. There are some fine streets and handsome churches on it. At its inner end it has the dockyard on one side and the Cospicua Creek on

the other. The latter is always crowded with hundreds of merchant vessels, especially Greek and Italian craft. .

Cospicua is also called Burmola. It is not so well built as the other parts of Valletta and its suburbs. It is the residence of fishermen, sailors, and of a poorer class of persons than those in the adjoining city. There is a good market in it; and the almost impregnable Cottoniera Lines form a series of massive fortifications, stretching completely around it on the land side.

The peninsula of Vittoriosa was formerly called Burgo, or "the Town," and flourished before a single house was built on the peninsula of Valletta, then called Mount Sceberras. When the Knights came to Malta, Burgo was their residence, as it contained Fort St. Angelo. The terrible attacks of the Turks during the Great Siege, in 1565, were especially directed against this and the adjacent peninsula, and after all was over, and the enemy had finally relinquished the attempt to subdue the island, the name of Burgo was changed to that of Vittoriosa, or the City of Victory, by which it has been called ever since. The streets and houses are in an older style of architecture than those of Valletta, and some of them afford interesting specimens of building.

In the middle of Vittoriosa is an open space, con-

taining a curious and lofty clock-tower, erected on one side of a public fountain. There is also a monument bearing an inscription commemorative of the repulse of the Turks.



OLD INQUISITION HOUSE AT VALLETTA.

At the inner and elevated end of Vittoriosa is the House of the Inquisition, or rather, the building formerly inhabited by the chief officers of the Inquisition of Malta. Its interior has been much altered

in modern times, and it now forms one of the garrison "officers' quarters." A rack and other traces of former scenes of torture, were said to have been found in one of the basement rooms some years ago. In this Inquisition two Englishwomen, members of the Society of Friends, were imprisoned for several months in the reign of Charles the Second, but were subsequently released, and allowed to return home, through the friendly offices of a Catholic nobleman at court. They had been arrested for preaching in Malta and elsewhere. Just opposite to it is a large and handsome church. Further down the hill-side, towards the water, is the old church of St. Lawrence, having on the outside of it a life-sized statue of the youthful-looking saint, holding a large gridiron (the instrument of his martyrdom), and standing on a pedestal inscribed with the words,—“An indulgence of forty days is granted to every one who shall recite a Pater and an Ave in honour of this *image* (In onore di questa imagine), 1761 A.D.” (See vignette.)

THE DOCKYARD.

At the inner part of the deep creek between the two peninsulas of Vittoriosa and Senglea, is the Dockyard. The extreme end of this creek is excavated

into a large double dock for building and repairing ships. The narrow entrance to this is dammed across by a singular sort of bridge. It is a bulging hollow frame, composed of iron plates, and is exactly the shape of a section of a deep narrow ship's hull. This is thrust down between the opposite piers of masonry so closely and tightly as to prevent any passage of water from the outside. This contrivance was designed by a former assistant surveyor of the Malta Dockyard, and was considered so useful and ingenious that he was in consequence ordered home by the Admiralty for promotion. It has, however, turned out to be less efficient than was anticipated.

Around the excavated dock and on both sides of the creek are fine ranges of offices, workshops, and magazines.

The Admiral-Superintendent's office is in the upper part of a bastion, and from its spacious apartments there is a look-out through tunnel-like windows, deep set in a wall about twenty feet in thickness.

The dockyard stores of timber are extensive, and are kept with great regularity—the different qualities and destined purposes of the various piles being labelled on the walls. The age of each lot of wood is also indicated, and thus shows the amount of seasoning it has had.

The foundry and lathe-rooms for the metal-work

of the dock are similarly well arranged. Outside these are other stores, beyond which is the Government bakery, and, further on, the Victualling Department. Each side of the Dockyard Creek rises into a steep peninsula, densely covered with streets, and ascending everywhere by long flights of steps.

THE DOCKYARD BAKERY.

Opposite the Dockyard of Senglea, about a hundred yards across the creek, is "the Queen's Bakery," forming part of a fine range of buildings close to the water's edge, and fronted by an extended colonnade, which stretches along much of the inner shore of the peninsula of Vittoriosa.

Being furnished with an introduction, we were shown the whole process of steam biscuit making. From an upper story of the establishment the underground wheat is gradually poured down to about twelve pairs of millstones, each pair of which is set in motion by connection with machinery worked by two steam-engines of twenty-five horse-power. These are on the ground floor.

The flour passes down from each pair of stones to the lower story into a narrow trough about twenty feet long, in which a closely-fitting screw-roller, by its perpetually revolving motion, screws or pushes the flour from each supply-pipe on to one end, where it

falls into a large receptacle, and is conducted over a revolving strap. To this are attached, at intervals of a few inches, small brass "buckets." By the revolution of the strap these convey the flour up again to the third story, where it is separated from the bran by being passed through a large slanting cylindrical frame, with sides made of thin canvass, and within which are fixed numerous brushes. These, being made to revolve, beat out the flour through the canvass, whilst the bran, from its coarser nature, remains behind, and is thus separated. The reason why the sifting frame is placed in a slanting position, is that the coarser flour may fall below the finer, and so be brushed out and separated by the same operation. A similar principle is adopted in shot factories, by which the heavier shot falls through slanting sieves, whilst the lighter rolls on beyond, and so is parted from the other.

After this separation of the flour, it is put into sacks, and laid up for use in another part of the upper story, whence it is sent down again when wanted for making into biscuit.

About every quarter of an hour a sack of it (280 lbs.) is lowered into a large revolving wooden box, and mixed with an exact proportion of water (eleven gallons and one pint to each sack of flour).

After being thoroughly mixed by the rapid revolution of knives in the box for about five minutes, the dough thus formed is taken out to be kneaded under a large grooved steel roller. Two men are engaged in constantly turning over and doubling up the ends of the mass of paste, as the roller, at each turn backwards and forwards, spreads it out further.

After five minutes' kneading, it is moved onwards to another roller, which is not grooved, and which, in one or two motions, rolls it out into a thin smooth cake of the thickness requisite for the biscuits. The next stage is merely to stamp each tray of dough with one impression of a frame full of hexagonal partitions. This immediately makes it all into unbaked biscuits of that shape, and without any waste of dough at the sides and corners. They are then shifted on to iron plates, and thence shovelled into the ovens. In twenty minutes they are baked, taken out, and sent upstairs to be stored in bags ready to be sent to the ships of war in the harbour. No salt is mixed with these biscuits. They are superior in taste and quality to those generally used in the merchant service.

Adjoining the Bakery is the Victualling Department—a portion of the same long colonnaded tier of buildings below the town of Vittoriosa. Here are

stored abundant supplies of the various provisions needed for the navy. It also contains the residences of some of the government officials.

Behind one of these dwellings is a very interesting spot. This is a beautiful garden buried deep amongst the lofty walls and defences of the place. It is a bright little gem in a wilderness of masonry, and is almost the only real garden, in the English sense of the word, that exists in Malta. A magnificent growth of dazzlingly bright crimson geraniums abounds here, such as would carry off the first prizes in any English horticultural exhibition. Large climbing convolvuli, and masses of mesembryanthemums trail about the walls and rock-work. Fine standard roses, and smaller Japan and monthly ones, are interspersed amongst the beds, which are thickly covered with the bright blossoms of annuals. Palms, lemons, oranges, and myrtles, overtop the whole. Even in England this would be a very pretty garden; but it shines as a far more interesting charm of verdure and bright colour from being buried deep amongst the stone walls and terraces of a Maltese peninsula.

FORT ST. ANGELO.

At the extremity of the peninsula of Vittoriosa (formerly called Burgo, or the Old Town) is Fort St.

Angelo, the principal defence of the Grand Harbour, and the original stronghold of the Knights when they first arrived in Malta, under the leadership of their revered L'Isle Adam. This fort is completely isolated by a deep fosse, through which the sea water flows, and which is only crossed by a wall and a slight bridge, both of which could be destroyed (if necessary) in a few minutes, so as to cut off all connection with the peninsula. It is entered by long steep approaches, up steps and through various tunnelled passages, leading from one part to another.

In one of the upper terraces, commanding a good view of the Grand Harbour and of Valletta, is the old chapel, built by L'Isle Adam soon after his arrival, and in which his own body was interred, but from which it was subsequently removed to its present resting place in the vault under the Cathedral of St. John, close to the tombs of La Vallette and Vignacourt. His original monument and a bust of himself still remain in St. Angelo.

In the same chapel are some large round arches, and close to them are pointed Gothic ones. Two of these are partly supported by a thick column of red syenite, which is said to have been brought from Rhodes by the Knights, on account of some historic associations previously connected with it. It seems

a more probable supposition that it is a relic of the ancient *temple of Juno*, which stood on the site of St. Angelo. That temple was held in great reverence all over the Mediterranean, and, as such, is mentioned by Cicero in his orations against Verres, who, in addition to his other abominable enormities, had sacrilegiously despoiled this sacred edifice of its treasures during his prætorship in Sicily. Both Carthaginians and Romans held this temple inviolable during their wars, and it was similarly respected even by the wild pirates of the Mediterranean. Possibly this syenite column may have formed a part of some votive offerings obtained from Egypt by means of the intercourse which is proved by various monuments to have frequently taken place between that country and Malta.

The Chapel of St. Angelo is now used as an artillery magazine, and the walls are hung round with hammers, poles, compasses, rammers, "sponges," spiking irons, and other instruments connected with the use of cannon.

Scattered about various terraces of the upper ramparts of the fort are several gardens which are thickly planted with oranges, lemons, cactuses, and flowers.

We were shown some other artillery stores of shot

and shell. One of these is in a square tower, which rises from the topmost platform of the Fort. What an amount of money, metal and ingenuity, is expended on each large bombshell, and on the preparations for its discharge! The soldier who accompanied us about the Fort had been previously engaged in the Russian War, and was eighteen months in the Crimea. A considerable part of that time he was in the trenches, and for five months had not even the comfort of a tent at night.

We left the Fort—as we entered it—by passing through windy courts and tunnels, steep descents and dark draughty guard-rooms.

The garrison of St. Angelo consists of artillerymen. These are better dressed, and necessarily more educated, than ordinary soldiers. One of them showed us (amongst other things) the little instruments by which cannon are discharged. These are small thin tubes about three inches long, and containing an explosive chemical mixture. One of them is inserted in the small touch-hole of a gun, and the bent end pulled out by a long string attached: the friction of the pull ignites the contained mixture, which thus communicates with the powder in the gun and discharges it. Our guide, in pulling out the end of one

of these, exploded it in his hand, which was immediately blackened all over, and evidently pained him considerably. Shaking it briskly a few times, he remarked,—“An artilleryman is never hurt except when he is blown away from his gun; he has no business to feel hurt except then.”

Seven men are “told off” to manage each gun. Every man has his own special business to attend to, exclusively, in connection with the loading and discharging. Each is, however, regularly exercised in all the details and movements of its management, so as to be equally ready for any post of gunnery which may be allotted to him, or which may come to him, in addition to his own, through the sudden fall of a comrade.

The same soldier who conducted us over the Fort, showed us, in the chapel, the monument of L’Isle Adam, as being that of “one of the Maltese saints.” He might have made many a worse mistake than that.

FORT ST. ELMO.

This large and almost impregnable fort forms the extreme end of the peninsula of Valletta, and consists of batteries, barracks, magazines, and many tiers of fortification rising one above another, with walls about twenty feet thick, and composed of the solid

rock in parts. The roofs of the Fort are about ten feet in perpendicular thickness.

From the topmost fortifications of St. Elmo rises a light-house, which throws a brilliant radiance far out to sea.

The extremity of the Fort is a fine sight in stormy weather, especially when the Gregali wind is blowing in boisterously. Then the waves thunder far up over the batteries, and rush down again in white cataracts of foam.

Just at this point, firmly embedded in the strong masonry, is the tomb of Sir Ralph Abercrombie.

In the interior of the fortress are the soldiers' quarters. These include a reading-room and clean neat "cook-house" and sleeping-rooms. Perhaps it would not be inconsistent with the object of the millions voted annually for national defences, if a larger proportion of the same were devoted to the additional comforts of the private soldiers, and a less amount expended on the very commodious "officers' quarters." The latter have appropriated the finest palaces of the Knights to their own use, as the noble Auberge de Castile, and those of Provence and Bavaria—three of the best edifices in Malta. There can be no objection to the officers having palaces to live in, but a more appropriate proportion of attention

to the comforts of the privates and to their chances of promotion might also be made.

At the top of the fort we were shown the apartments of the married soldiers. Only about eight out of every hundred soldiers are permitted to have wives with them.

On passing through one of the large open courts in the fortress (of which there are several spacious ones very convenient for drilling and parade grounds), we saw a young soldier, heavily accoutred, being marched round and round at a brisk pace, and were told that he was just commencing fifty hours extra drill for an impertinent answer given to an officer. Every day, for about seventeen days, he will have to be thus exercised for an hour three times in the twenty-four, in addition to his regular ordinary drill and other duties. We remarked to our military guide, that we preferred a civilian's life to that of a soldier, with which he entirely acquiesced. The chief grievance felt by the private soldiers of the British army is, that they cannot rise much by promotion, however meritorious their actions, merely because they are not members of titled and wealthy families: there is no proportionate reward for special services, and their country allows this to remain so. It is said in reply, that they have the noble chance of getting

the Victoria Cross, with its ten pound pension, equally with the highest officers. Well, that is no fair compensation for other exclusion ; and even with respect to this, is it really the case that as many privates receive it as officers, according to their relative numerical proportions ?

If there must be armies and navies, let merit be the sole road to promotion, and not wealth. But all such comments are useless, apparently, for they have been made for years, by tongue and press, with scarcely any effect.

The land side of Fort St. Elmo is additionally protected by deep moats and drawbridges. From this fort the Strada Reale begins, and runs straight upwards and along the ridge of the peninsula the whole length of the town—about a mile—to its inner extremity at the drawbridge and deep fosse at the Porta Reale.

Just outside St. Elmo I observed a sign over a tavern, inscribed “The Four Alls,” and containing pictures of a king enthroned, with the words “I govern all ;” a soldier—“I fight for all ;” a sailor—“I defend all,” and a labourer, hard at work—“I pay for all :” not a bad idea.

Fort St. Elmo is pre-eminently associated with the early days of Maltese history under the Knights, and

was the scene of perhaps the most desperate and most honourable defence recorded in the whole annals of siege warfare.

The present fortress is on the precise spot occupied by the one which was literally battered to pieces by the Turks. At that time the peninsula was an uninhabited rock, with the exception of the solitary fort at its extremity, and was called Mount Sceberras. There was a Maltese family of the name of Sceberras, and some of their descendants still dwell in the island.

The modern Fort St. Elmo is so much larger than the old one, and the fosses and lines of defence are so altered and extended, that it is almost impossible to identify most of the precise spots mentioned in the account of the Great Siege. There was then no place named Valletta, but the town of Burgo was the residence of the Knights, and was the Maltese port and market for the island. It is now called Vittoriosa, in commemoration of the grand victory, or rather successful resistance to the Turks, at the same Great Siege which witnessed the extraordinary defence of St. Elmo at the opposite side of the Grand Harbour.

MALTESE LIVING.

There is, perhaps, no British colony where every luxury and convenience can be more readily obtained than in Malta. Owing to the constant and regular communication with Southampton, Marseilles, Constantinople, Sicily, Tunis, Egypt, and the Levant, all the products needed for the shops and markets are abundantly supplied.

Before the Russian War, Malta was one of the cheapest places in the world; but now things there are considerably dearer than in either France or England, with the single exception of fruit, and this is not nearly so cheap as at Gibraltar.

Ordinary household living is not very different in Malta from what it is in most of the European countries, except that there may be a larger consumption of oranges and macaroni, green peas, and Marsala wine. The latter is generally drunk freely in tumblers, and is brought over abundantly from Sicily. Peas throughout the spring months are very plentiful, and are piled up in large heaps in the market, and hawked about the streets in baskets. The street cries of Valletta are loud and numerous, owing to the many vendors of fruit, vegetables, and con-

fectionery. Of the latter the Maltese (in common with most Levantines and Orientals) are very fond, especially of small pâtés and almond cakes. Macaroni is sold in most of the groceries and provision stalls, and in various shapes, such as tubes, grains, lozenges, and beads. It is usually served up at table with mince-meat and gravy.

There may be said to be four kinds of trees which constitute the chief portion of the scanty foliage of the island. These are the orange, the carob, the lemon, and the mespila trees. Besides the common orange, there are many "blood oranges." These are so called from the dark colour of their pulpy inside, which is either pink, crimson, or blackish-red. They differ scarcely at all from other oranges in taste. There is a smaller kind of fruit called Mandolin oranges (often corrupted into "Mandarins"), which have a very aromatic rind and pulp, and are used for extracting a scent like bergamot. Their rind covers the inside very loosely, so that on opening it the whole of the pulp easily slips out at once.

The mespilas, or Japan medlars, are ripe about the commencement of summer. They do not at all resemble the common medlar, either in taste or shape. They are yellowish, and much resemble a peach in flavour.

The fruit of the prickly pear is very insipid, and is ripe in autumn. Its chief merit is its juiciness. It requires great care to get it out of its covering, which abounds in exceedingly sharp slender spines, which are apt to work their way into the hand and cause great irritation. This fruit grows out of the edges of the thick flat pulpy leaves of the Indian cactus. This shrub is a mass of oval leaves growing together one from another in the wildest irregularity, and without any trunks, stem, or branches. It is all composed of these solid leaves. Its height is from six to fifteen feet.

The markets of Valletta are well supplied with fruit and vegetables. The Maltese cauliflower is unsurpassed for fineness and flavour. The islands of Malta and Gozo yield much vegetable produce, and other supplies are daily brought across from Sicily in the quick-sailing felucca boats, which have high triangular or lateen sails. These sails are characteristic of small craft throughout the Mediterranean generally.

The poorer Maltese eat many olives. These are exposed for sale salted in large tubs. They are savoury and very salt, and are generally eaten with coarse brown bread and fish. Dates, chiefly from Tunis, are a part of the regular market sales; so are chestnuts, tomatoes, and melons. The apples are

very insipid. Potatoes are neither abundant nor cheap. Eggs are very large and easily obtained fresh, and in both respects are very different from those of Egypt, which are exceedingly small, and usually so stale that they have to be made up into omelets to disguise the taste.

The mutton of Malta and Gozo is small and good, like that of most hilly districts.

Gozo is a sort of market garden and grazing land for Valletta. It is altogether a much more productive and picturesque island than Malta.

The fish supply of Valletta is very good, as might be expected. Large eels of various kinds, and such as were so highly prized by ancient Roman epicures, are plentiful. So are sardines, cuttle fish, tunny, anchovies, and other fish of various sizes, and often of very gay colours. The fish market of Valletta may almost compare with that of Gibraltar for variety and novelty of species.

The busiest time of the market is daily before breakfast, when it is interesting to ramble about amongst the noisy vendors and their different kinds of wares. Messmen, from the officers' quarters and from the ships of war in the harbour, muster in numbers, as well as caterers from the various hotels and private families. Little boys pertinaciously follow

visitors about to carry for them whatever they may purchase. Although the Maltese have a very poor character for honesty throughout the Mediterranean, yet in their own island they are peculiarly trustworthy. Whatever luggage may be sent up into the city by the hands of a promiscuous set of barefooted porters, or whatever market produce, of meat, fruit, or vegetables, may be entrusted to an errand-boy, all may be confidently expected to be delivered without the slightest abstraction. As an instance, I heard of a market-boy who forgot the name of the person and place to which he was told to take a basket of things. Not knowing whither to carry them, or where to return them, he began to cry, and went wandering about looking for the owner, until the things were deposited with the superintendent of the market, in whose care they were at length found by the party for whom they were intended.

The houses in Malta are remarkably well built, with very little exception. Even the dwellings of the very poorest have substantial stone walls. The better class of dwellings have a deep central court or shaft, which supplies a free current of air to every story of the house, from roof to basement. Around the sides of this there are usually open galleries with stone balustrades, which contain large pots of flower-

ing plants and shrubs, such as oranges, lemons, roses, and geraniums.

Most houses have a pretty large hall inside the front door. From this a long flight of stone steps, with side pillars and balustrades of the same material, leads to the upper rooms.

The best apartments are almost invariably at the top of the houses, and are very lofty, airy, and well lighted by large tall windows, with balconies and jalousies in front of them. The ceilings of these rooms are often finely painted and otherwise ornamented. The chief exterior ornament of Maltese houses is expended on the decoration of the carved supports of the balconies, and on the escutcheons and scrollwork over many of the lofty doorways.

The central portion of the houses are mostly divided into "mezzoninos," or half stories. These are small irregular rooms, low and inconvenient. The particular manner in which the Valletta dwellings are thus so generally constructed, is owing to the city having been entirely founded and built by the Knights of St. John. As these had taken the vow of celibacy, they did not allow questions of family convenience to hold a prominent part in the construction of their dwellings.

The roofs of Maltese houses are quite flat, and are

used as promenades and places for drying clothes on. Many of them have a small gallery or look-out tower raised in one corner of the terrace, so as to command a still more extensive view over the town and harbours.

Maltese kitchens are mere dark stone closets. They have no need of spacious fireplaces and ovens, as nearly all cooking operations are effected by means of a little charcoal on a flat round grating. The whole of an ordinary Maltese kitchen-fire resembles in size and shape a common dinner plate, covered with fragments of charcoal. A man-servant busies himself before one or two of these insignificant looking dull fires placed on the top of a stone bench. He frequently revives the embers by waving a sort of flapping brush, instead of using a bellows.

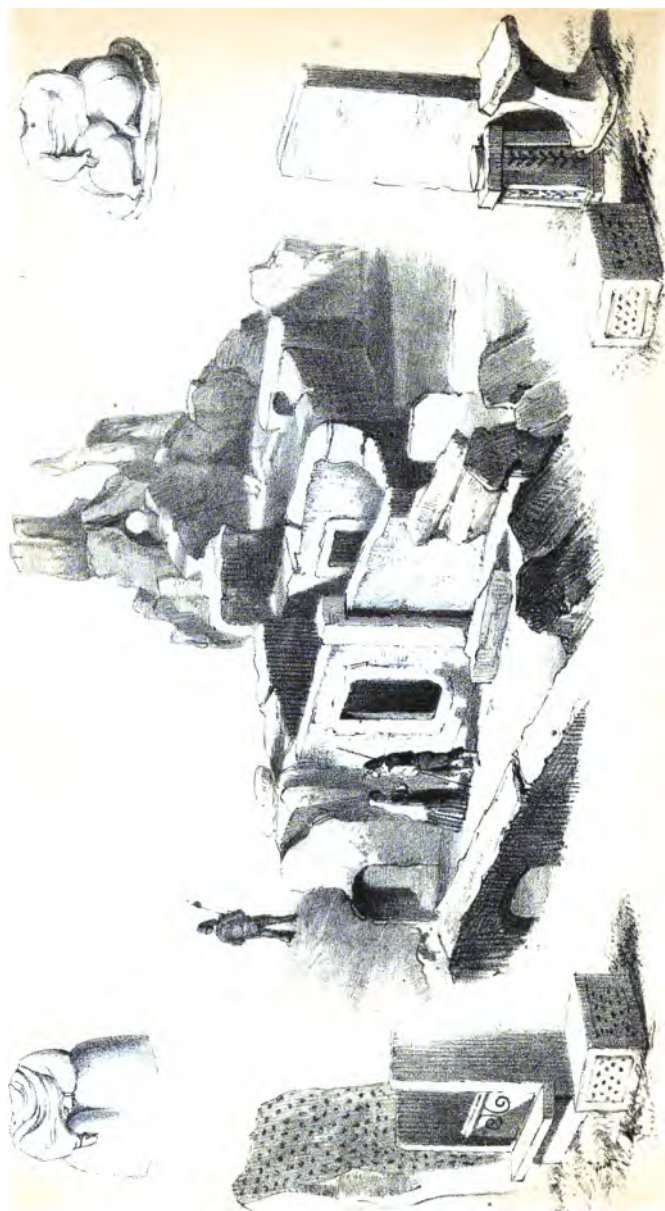
SECTION IV.

Christian and Phenician Antiquities of Malta.

[SHOWING THE INTERESTING RELICS OF A CONSIDERABLE
ANCIENT PHENICIAN INTERCOURSE WITH MALTA, AND
THE EXISTENCE OF REMAINS IN THE ISLAND AKIN TO
THE DRUIDICAL MONUMENTS OF CORNWALL, BRITTANY,
AND STONEHENGE.]

[*Almost unalluded to, at any length, in previous publi-
cations on Malta.*]

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PHENICIAN ANTIQUITIES AT HACIAR CHEM.

SECTION IV.

Christian and Phenician Antiquities of Malta.

CITTA VECCHIA.

On a fine day we rode to Citta Vecchia, or the Old City. This was the former capital of the island, and was also called Medina, or *the* city par excellence. It is now generally known in Malta by the name of Notabile, and is still the ecclesiastical capital of the island. It is about seven miles from Valletta, and is on the top of the central ridge or "backbone" of Malta. The road to it ascends, most of the way, and passes for some miles close to Vignacourt's Aqueduct. This is a covered conduit, supported on a tier of low arches about ten feet high, and thus brought ten miles from the Benjemma hills to Valletta. That city and its vicinity have no springs, and are, there-



fore, dependent for water upon the fountains supplied by this aqueduct, or on private reservoirs of rain-water.

The Benjemma hills consist of very porous calcareous sandstone and coralline limestone, underlaid by another porous bed of marl. These strata serve as a natural reservoir for the moisture and rains collecting on these the most elevated parts of the island. The springs gush out where these soft strata rest on the harder underlying yellowish sandstone which stretches across the island to the sea at Valletta.

Owing to the unusual amount of rain for the season, we found that one or two small ravines, between Valletta and Notabile, were flooded by considerable streams of water—an extraordinary sight for any part of Malta. A gentleman subsequently informed us that the same week, during a pleasure trip round the island, he observed a tolerable cascade on its western cliffs, and was about to send information of it to the Admiral of the dockyard, that he might take advantage of such a fine supply for the benefit of the shipping in the port.

Citta Vecchia is literally “a city set on a hill, which cannot be hid.” Its lofty cathedral and other buildings are placed on the edge of a steep declivity, from which they appear in distant parts of the island

as if standing out against the elevated horizon. This is very conspicuous from Valletta, at sunset or in stormy weather, when dark masses of clouds behind, place the light-coloured edifices in strong relief.

We passed from the casàl or village of Notabile into the "city" itself, which is like a village of palace-like buildings, surrounded by fortifications and by a fosse which we cross by a drawbridge.

The chief place to be seen in it is the cathedral, which is large and richly adorned, even by comparison with the universally large and well decorated churches of the island. Its paintings, especially those of the vaulted roof, are superior to those in St. John's at Valletta. Its beautiful mosaic tombs are also more brilliant than those of the latter, though not nearly so numerous. There was a strong and pervading odour of wax candles. But this is a characteristic of Maltese and other Catholic churches.

The confessionals here, as elsewhere, contain in their side a closely-grated wicket door, the wires of which are so near together that they do not admit of a sight of the features of the person confessing, or of the priest who listens.

In front of each altar, in a silver frame, is placed the whole of the fine Latin service, which constitutes the mass, and commencing with the words "*Gloria in excelsis Deo.*" These are to be observed in most

Catholic churches, as well as in the one we were now examining.

Some of the pictures on the walls represent scenes in the life of Publius, mentioned in the Acts as being "the chief man of the Island." He has received the honour of canonization, and the place is shown at Citta Vecchia where he is traditioned to have lived. One of the paintings represents his martyrdom by being thrown to the lions.


Nearly opposite the Cathedral is a smaller church, from the dome-shaped roof of which we had a fine panoramic view over the island. Our conductor, a rustic priest, was not able to act the part of a cicerone, as his stock of Italian and English seemed limited to a very few words, such as, *Bella veduta* (fine prospect.) One of our party had inadvertently tingled the church bell in ascending, as the long rope by which it is rung hangs down all the way at the side of the steps leading to the roof, thus serving conveniently as a sort of hand-rail. This trifle appeared to give annoyance to our guide, who kept a most vigilant eye over our party the remainder of the time, even walking backwards before us, so as to keep all well in view.

According to tradition the Apostle Paul visited Citta Vecchia, and stayed there most of the winter that he spent in the island, being the guest of Publius.

Although there is no credible testimony in proof of this, it is not altogether unlikely, but it is actually probable that he would visit the capital of Malta for at least part of the time.

Passing over the drawbridge and fosse to the exterior unfortified part of Citta Vecchia, we were conducted to another church, in which is a flight of steps leading down to a dark cave, of about the size of a small parlour, and containing a life-sized statue of St. Paul. A priestly guide gravely informed us that in this place the Apostle resided three months "for penance:" certainly not a very credible thing when taken in connection with his inspired Epistles on the superiority of faith to such works as merely spring from mechanical or self-glorifying obedience.

In one corner of the cave lies a pickaxe, with which our guide dug away a portion of the friable coralline rock in which the chamber is excavated. It is customary for visitors to carry away some of these fragments as relics and memorials of a spot reputed as sacred. It is seriously declared that, notwithstanding the amount of rock continually dug away for visitors, yet that, age after age, the cave has never increased in capacity, owing to a miraculous renovation corresponding to the amount from time to time removed from its sides. There certainly appears to



be some mystery about the place ; for it is evident, on consideration, that in the course of centuries a great amount of stone must have been carried off by curious and admiring visitants, and yet the cave still remains so small, and apparently so identical with what appear to have been its perpetual dimensions, that there does seem a reason of some kind for the firm popular belief on the matter ; for there can be no mistake on two subjects,—first, that it remains a very small place, and secondly, that it must have undergone a large amount of almost daily spoliation.

An inscription in the cave runs thus :—

D. O. M.

[*Deo Omnium Magistro.*]

Hac dextrum divi Pauli cryptæ latus, terram exportantibus nunquam clausum, et nunquam deficiens, semper excisum et nunquam decrescens, ut in majorem cresceret venerationem, eminentissimus H. O. M. M. et Princeps seren : Fr. D. Emman. Pinto nobiliori auxit ornatu.—MDCCLXVIII. [—To God, the Lord of All. The most eminent Grand Master of the Order of [St. John of] Jerusalem, the most serene brother D. Emmanuel Pinto has adorned with a more appropriate splendour this the right hand side of the cave of the divine Paul [which is never closed to those who carry away portions of it, yet never diminishes,

and, though perpetually dug away, never decreases], in order that it may be regarded with still greater veneration.

After leaving the church built over this cave, we followed our conductor through the town for one or two hundred yards. He then opened a door in a wall, and brought us to the top of some more stone steps, where he again lighted a handful of tapers, and led the way into "the Catacombs." These are a long subterranean chain of excavations, containing several large chambers, and numerous side niches, and tombs of various sizes. In several directions long passages branch away into darkness. There is a belief amongst the rustic inhabitants that one of these leads seven miles to Valletta, and another, two miles to the Boschetto. In consequence (as it is reported) of several persons having been lost in these winding labyrinths, some portions of them have been blocked up. It is certainly a very easy thing to get bewildered in attempting to find one's way amongst the numerous turns and openings of these dark regions.

Some of the side excavations are rectangular, like baths; others are long horizontal vaulted niches, exactly resembling those seen in the Catacombs of Rome.

There are various opinions respecting the original

excavators of these in Notabile. Some think the Phenicians made them, others say the early Christians. Probably the former began them, but there is clear evidence that the latter either extended or at least adopted them subsequently; for, in some parts of the Catacombs, fragments of inscriptions have been found, bearing the well known words "in pace" (in peace), and the sign of the Cross, and various Latin words and portions of words, such as "positæ," "recor—," "pace," "manisti," &c.

In some of the larger chambers there are evidences of their having been used as residences, at least for a time.

It is extremely probable that during the numerous invasions to which Malta has, in successive ages, been liable, from the landing of Arab, Norman, and Turkish pirates or marauders, the inhabitants have frequently had to flee in haste to the shelter of these and other excavations, for the preservation of their lives, or at least for the concealment of such property as they could most readily convey thither.

The Cathedral, the smaller churches, St. Paul's Cave, and these Catacombs, render Citta Vecchia an interesting place for an excursion; in addition to the extensive views obtained, both there and on the gradually rising roads, over the various villages, hills,

and the several harbours of Valletta, and over the Mediterranean to Mount Etna, rising white behind the dim blue coasts of Sicily.

THE PHENICIAN STRUCTURES AT HAGIAR CHEM AND
MNAIDRA.

Hagiar Chem is the most interesting antiquity in Malta, and, on account of its historic associations, may be said to rank amongst the most venerable remains of antiquity in the world. It is a Phenician temple, resembling, in its style and construction, the British structure at Stonehenge, but on a smaller scale. The name Hagiar Chem signifies "stones of veneration," and may be either Arabic or Phenician, as these languages are both kindred dialects of one family. The word "hagiar" still signifies stones, both in colloquial Arabic and Maltese. When landing at Malta, on my return from Egypt, with several boxes of geological and other curiosities, the custom-house officer at the quay wished to know the contents of a box of fossils, thinking there might be some wine or spirits in it, from its weight; but on my saying "hagiar" he understood what I meant, and was satisfied at once.

Hagiar Chem consists of seven courts, each in the shape of a horse-shoe, or deep semicircle, and all

open to the sky, and having their sides composed of large masses of rough unhewn rock. These walls are about ten feet high in most parts, but occasionally higher.

The entrance from the exterior is by a portal of rude upright stone pillars ; but the internal communications of chamber with chamber are through irregular trapezoid apertures in the midst of flat perpendicular slabs of rock. These apertures are four feet high and three broad.

The whole of the ruins are strewn with rocks and stones of various size. Indeed, so much rubbish had accumulated in the course of ages, that it was not till the year 1839 that the original outlines of the temple were clearly discernible. But, in the course of that year, Sir H. F. Bouverie ordered explorations to be made and many of the encumbrances to be removed. In the course of these operations several peculiarly interesting objects were discovered within the circuit of the temple, such as a number of small hemispherical stones fitting together in pairs at their flat sides ; and also seven statuettes of a grotesque rotundity of outline.

Notwithstanding the ridiculous aspect of the latter, they are some of the most valuable remains of antiquity, and are almost the only relics in Malta of

undoubted Phenician art. They are representations of the seven Phenician deities called the *Cabiri*. These highly-venerated powers are mentioned by Herodotus, Eusebius, and other ancient writers. To them was ascribed the discovery of the sciences of navigation, astronomy, medicine, magic, and theology. The word "Cabiri," or Cabêrê, signifies "powerful" or "great" ones, and is still used in the Arabic and Maltese vernacular, in the form "kebeer." Temples to these seven powers were erected by the Phenicians at Berytus (Beyroot) and Carthage, as well as, probably, in many other colonies besides Melita.

Seven is the number of these deities, seven are the divisions of their temple, and there are seven lofty blocks at one end of the pile. These are considerably loftier than the other parts of the enclosure, being each about fifteen feet high.

The *circle* is a prevailing form in every part of the outline of these statuettes of the Cabiri. This gives a very lumpish globose appearance to their shoulders, arms, legs, and thighs. Two of them are in a sitting posture; they are evidently females, and have wide robes. A long braid of hair descends from behind the neck of one of these as far as the base of the statue. Four of the males are nude, and a seventh has a broad girdle, and is broken off from the knees

downward. All of them are alike amusingly stout, and all have lost their heads. All present, in front, the outline of two unequal semicircles. Their summits at the neck, and their bases also, maintain the same circularity of tendency.

Herodotus (quoted by Bochart) says, “Cabirorum simulacra erant Vulcani simulacris similia; forma nimirum et species utriusque ridicula. Cambyses, Memphiticum Vulcani templum ingressus, statuam ejus excepit multo risu.”—[The images of the Cabiri resembled those of Vulcan, both being very ridiculous in shape and aspect. When Cambyses entered the temple of Vulcan at Memphis he laughed heartily at the statue of the god.]

These tendencies to a scrupulous veneration for the *circular* or *semi-circular* outline, and for the number *seven*, are amongst other similar observances which appear to have been religiously followed by the architects of all Phenician temples. In those on the Maltese islands, or in the remains of them, there is a striking uniformity in these respects; thus showing their common Phenician origin, and confirming the testimony of ancient authors, and also [by analogy] pointing to the Phenician origin of the Druidic edifices of Stonehenge, Brittany, and Cornwall.

An interesting and learned pamphlet has been

written by Dr. Cæsar Vassallo, respecting the antiquities of the island, and entitled "Monumenti Antici nel Gruppo di Malta—Periodo Fenicio ed Egizio." In this he shows that the religious system of the Phenicians led them very naturally to the worship of the Universe, to that of the Procreative Power, and to that of the Stars and other heavenly bodies.

They symbolized the *first* under the appearance of an egg, which, broken in two parts, represented, by its contiguous disks, the heavens and the earth. The *second* was set forth more modestly than by the Romans or even Etruscans, under the representation of two serpents conjoined, or by two intersecting spiral lines; whilst *the heavenly bodies* were indicated by the prevalent circular outlines, and by abundantly-pierced small holes over the surface of their altars and temple walls. In reverence to these, also, their temples were open to all the influences of sky and sunshine, moonlight and starlight.

At the sides of some of the chambers in Hagiar Chem, and elsewhere in Malta, there are cells or enclosures formed by two large upright side-posts, of unequal height, and across which is laid diagonally a massive slab of rock as a roof. This form of

construction is well known to be characteristic of the Druidical remains at Stonehenge and other places in Britain, as, for instance, in the Trethevey Stone, near Liskeard, Cornwall. Having seen the latter, I was struck with the similarity of style evident in parts of Hagiar Chem.

The seven headless statuettes of the Cabiri are now deposited in the Museum at Valletta, where is also to be seen a curious altar likewise found at Hagiar Chem. This is about a yard high, and one foot and a half broad. Its corners are square. On its sides are representations, in relief, of two serpents, and also of a palm-branch. Much of its surface is covered with small holes, pierced in the stone, but not to a great depth.

The Phenicians attached great importance to the *palm-branch*; and in worship one was always held before the face of the suppliant or votary.

Near this altar was found a sacred slab of stone, raised on a flat block, and supported between two perpendicular ones. On its side are two spiral lines, and the half of an egg in relief. Under this were found (in 1839) many bones of quadrupeds, and fragments of pottery of various shapes and styles of execution. Several small altars of a very simple

construction still remain in the temple. The entire surface of the slab containing the half of an egg is pierced with holes, as usual, to symbolize the host of heaven.

The length of the entire temple of Hagiär Chem is about one hundred and ten feet, and its breadth eighty feet.

Two of the Cabiri were feminine, and their names are recorded by Bochart as being Axieros and Axiokersa, or the representatives of the later deities Ceres and Proserpine. This agrees with two of the seven statuettes being evidently those of females.

To the original seven Cabiri an *eighth* was subsequently added, named Esmun, corresponding to the Greek Esculapius. He was believed to be especially the friend and tutelary deity of all persons afflicted with disease. He was therefore held in especial reverence, and separate temples were erected to him as an individual deity.

Thus the Phenicians, having testified their honour to the united Seven, next erected a separate temple to Esmun.

This stands at Mnaidra, about half a mile from Hagiär Chem, and, though of smaller extent, is in more complete preservation. Both these temples are characterized by masonry of the kind called

Cyclopean. That of Mnaidra consists of two oval enclosures with imposing trilithic portals.

There are in several parts of it small chambers, excavated in the rock, and built up with large blocks. Some persons consider that these were places of sepulture, but Dr. Vassallo is of opinion that they were merely chambers for keeping the dogs which were to guard the temple, — a custom specially observed in the worship of Esculapius.

The smaller of the two enclosures of Mnaidra is the most interesting in its construction, and was therefore probably the chief scene of the worship there offered.

The larger one adjoining may have served as a shelter and lodging-place for the sick, who were brought there to receive the healing favours of the deity whose presence was supposed to be there manifested.

Mnaidra and Hagiar Chem, though the principal, are by no means the only, Phenician remains in the Maltese islands.

It is evident from the inspired description of the commerce of the Phenicians, given in the twenty-seventh chapter of Ezekiel, that it must have embraced every region of the then known world. Indeed the Prophet may almost be supposed to have had a

map of the ancient earth outstretched before him whilst writing that most interesting summary of early geographical associations.

Classic writers and local traditions both confirm this scripture testimony as to the might and universality of the power of that small but amazingly industrious portion of the Syrian coast. Phenicia possessed the carrying trade of Egypt, India, and the Mediterranean; and sent her ships to the British Cassiterides, to the Spanish Tarshish, and to the Ægean Islands, whilst at the same time she carried on a vast and continued overland traffic with Babylon, Nineveh, Palmyra, Idumea, and Arabia.

What place, then, might be more reasonably expected to have been selected as a central emporium and shipping station (especially in the winter months) than the island of Malta? This afforded a peculiar facility of intercourse with the Greeks, the Etruscans, and, above all, with the great Phœnician offshoot of Carthage.

It is probable that, in the course of the fifteen centuries preceding the Christian era, there were few important insular or peninsular stations of the Mediterranean, to which, at one time or another, the words of Virgil might not have been applied, "*Tyrii tenuere coloni.*"

According to the statement of Heeren, in his "Historic Researches," the whole extent of coast from Tyre to Sidon, a distance of *fifteen miles*, was formerly "*one unbroken city*," a scene of perpetual activity and vigorous life, rivalling, if not surpassing, the modern prosperity of London and New York.

After dimness and decay had come upon all this splendour, and younger nations, such as Greece and Rome, became the chief actors on those scenes, where in other days the Babylonians, Egyptians, and Phenicians, had been pre-eminent, the records of those earlier times existed only in a few scattered memorials and vague traditions of the mighty achievements of

" Those lands,
Where in the Earth's young prime
The Age of Gold rolled by,
And the lost Eden's guarded gates
For ever hidden lie."

Then the well-founded tales of the ancient races of *giants* mentioned in the Old Testament became gradually mingled and confounded with the exploits of the Phenicians.

Inasmuch as the Tyrians chiefly worshipped Hercules (Melcarte) and the Cabiri, many of their deeds were mythified and transferred to the account of the *Grecian* Hercules (Heracles). Others were attributed to the gigantic race of the Cyclops; and it is not

entirely foreign to the question, that both poetry and tradition place the chief locality of these at Mount Etna, which is in sight of Malta in very clear weather.

The celebrated Cyclopean remains in Greece, such as those of the Lion Gate of Mycenæ, are of strikingly identical style with those of the Phenician and Druidic temples of Malta and the West of Europe. In the ruins of the Temple of Melcarte, near the Marsa Scirocco, a few miles from Hagiar Chem and Mnaidra, are found monolithic blocks exceeding in size the largest of those at Mycenæ.

Hagiar Chem is in a lonely part of Malta, near the south-eastern extremity of the island. It was a lovely day when we visited it, and one when the combined influences of the quiet moorland near the sea, together with bright sunshine, were peculiarly favourable for a study of the simple rocky ruins of a spot possessing the grandest associations of the past. The narrow stone-walled rustic roads leading thither come to an end at some distance from the temple, and we scrambled to it over a rugged tract of loose stones and wild plants.

Hagiar Chem is one of those places which, however simple in themselves, yet require a personal visit to gain a correct idea of the actual aspects, as both pictures and descriptions are insufficient. It is a

peculiarly interesting spot; and such we found it, as four of us leisurely spent the afternoon amongst its venerable blocks. It is seven miles from Valletta, and as we had not come direct to it, we were hungry with previous exertions, and therefore made dinner our first business there. Clambering about from the top of one rugged wall to another, in quest of something like a table and seats for our party, and finding some spots pre-occupied by ants' nests, and others very sharp and uneven, we soon came to a convenient dining-place, and, piling up some smaller stones alongside for additional accommodation, we dined very comfortably, musing at intervals on the vicissitudes of history and the fulfilment of prophecy. At a short distance below us was the Mediterranean, with the Isle of Filfla quietly lying some two or three miles in front of us, and in shape like a huge anvil. A little way on one side were the grey ruins of the Temple of Mnaidra, scarcely distinguishable, even at that short space, from the weather-worn moorland hill-side on which they are situated.

Numerous wild flowers were interspersed amongst the crevices of the rocks, and humming insects flitted to and fro in the sunshine.

I have often recurred with peculiar pleasure to that excursion, and shall, in future, associate with

the twenty-seventh chapter of Ezekiel, a visit to the ruins of the old Maltese Phenician temple.

Such places, with their historic associations, thrust home upon us the reality of the efforts and struggles of ancient nations after those awful truths of our existence, which they could, at the best, see only through thick mists. If even *they* were so zealous to promote their religious duties in their far-off colonies and commerce, it should surely stimulate *ourselves* to a more vigorous endeavour to place beyond probability any future application to us of those divinely-spoken words addressed to the cities of Galilee: "It shall be more tolerable for Tyre and Sidon, at the judgment, than for you."

THE TEMPLE OF MELCARTE.

At the south-east extremity of Malta is the deep bay called the Marsa Scirocco. This was anciently named the "Port of Hercules." Close to one part of its shore are still standing some interesting remains of the Phenician Temple of Melcarte. This deity was called by the Greek "the Syrian Hercules," to distinguish him from their own Heracles. Melcarte signifies "the City King." The former part of this Phenician word is identical with the Hebrew "melek," or "melch," as seen in the name "Melchisedek"

(King of Righteousness); whilst the latter part, "cart," signifying a city, is found in the names of Carthage and Carteia.

The name of Melcarte, the national Phenician deity of cities, became often identified with the race of whom he was the favourite tutelary god. Thus their distant voyages to the west of Europe are still traditioned by the immemorial name of "the Pillars of Hercules," applied to the Rock of Gibraltar, and to Apes' Hill, the two mountain portals of the Straits. Subsequently the actual deeds of the Phenicians were thus confounded with the name of Hercules, and transferred by the Greeks to the fabled exploits of their own mythic hero, without reference to the entire distinctness of the two historic personalities called respectively the Tyrian, and the Grecian, Hercules. Some of the "labours" and mighty deeds attributed to the latter were merely exaggerated and Hellenicized applications of the traditions of *Phenician* adventure.

Mighty indeed must have been their labours as bold pioneers and persevering colonists. Strabo says that three hundred places in north-western Africa, and two hundred in Spain, were of Phenician origin.

Their great emporiums for those distant regions were Gades (Cadiz), and Carteia. A few ruins of the latter still exist in Gibraltar Bay, at the inner end of

which the city was situated. The Rock itself was named Calpe ; and Apes' Hill, Abyla.

The magnificent Andalusian valley of the Guadalquivir, which, in far later days, was the scene of the Moorish splendours of Abdalrahman and of the Alhambra, had been, in a more remote antiquity, the favourite colony of adventurous Tyrian sailors, and of pilgrim merchants with wares brought from the marts of Palmyra and Petra, and from the remoter Ophir and India, regions then almost unknown except to the Phenicians.

These Spanish colonies of Tyre soon became strong enough to throw off the yoke of the mother country, except in so far as was agreeable to themselves from motives of religion, trade, and original consanguinity. This had been previously prophesied by Isaiah (twenty-third chapter): "Pass through thy land as a river, O daughter of Tarshish ; there is no more strength." The great Hebrew scholar Gesenius translates this verse thus: "Pass like the Nile through thy land, O daughter of Tarshish (*i. e.* the river Guadalquivir). No girdle longer obstructs thee," (*i. e.*, no further dominion of fallen Tyre).

Ezekiel wrote also of the same great colony: "Tarshish (Spain) was thy merchant by reason of the multitude of all kind of riches ; with silver, iron,

tin and lead, they traded in thy fairs." Well does the prophet speak of the productions of "all kind of riches;" for Spain was the only country from which at the same time such various productions as gold, silver, iron, lead, tin, wool, oil, corn, wax, and dried fish, could be obtained. The latter commodity was an important part of the traffic of the ports of Tarshish. (*Vide* Heeren.)

So that, when we consider the vastness of the great western intercourse of Tyre, we no longer wonder that the mediate posts of Carthage and Malta were so important in her estimation; or that, in the latter, its insular position, and comparative political insignificance, should have tended to preserve more numerous traces of its early colonizers than could possibly be looked for in its great Punic neighbour, which has undergone the annihilating visitations of the Scipios, the Vandals, and the most fanatic of Mahometan armies.

Melcarte then was the favourite object of reverence to all Tyrian mariners, whether in the vast metropolis of their own small but most wealthy territory, or in the convenient havens of barren Malta, or underneath the gigantic shadows of the Sierra Nevada and the Atlas, or on the still more distant shores of Cornwall and the Cassiterides.

Probably many of the Jews were frequently associated with them in these voyages. Jewish traditions and names still survive in the west of Cornwall, as associated with those of the Phenicians. And we know from sacred history how unbroken and perpetual was the alliance between the Hebrew and Tyrian nations.

Knowing, too, the characteristic persistency of the Hebrews to the worship of the God of their fathers, when isolated and in travel, there is every probability that in most of the widely-scattered places where Melcarte was honoured, there would also be found and tolerated, at least, a few who would be living witnesses for a mightier, holier, and more venerable faith. So that on these Maltese rocks there may have often been heard, thirty centuries ago, the same Mosaic precepts and records which are so universally familiar to ourselves as a part of our own religious heritage.

The long ages that have elapsed since the Phenicians were in Malta, and the many subsequent changes which the island has seen, have not been without a diminishing effect on these as well as on their other architectural relics.

All that now remains of the Temple of Melcarte is a stone wall about thirty feet in length, uniting

two portions of semicircular masonry of rough construction. Nearer to the beach are three large stones forming the entrance to the enclosure. The transverse one slants a little (as usual). The two supporting stones on which it rests are respectively eleven and ten feet high. The space under and between these three has been walled up with smaller stones, so as to form a sort of stable.

There is reason to believe that two walls formerly united this trilithic portal to the temple, and within which no woman was allowed to enter.

The rocky beach adjoining is intersected by circular trenches, from two to eight feet deep, and wider at the bottom than at the top. They are calcined two inches deep along their surface by the action of fire. It is supposed that in and between these were kindled the sacred fires of the Phenicians—which, it is well known, were lit up annually in honour of their principal deities.

Fire-worship was part of the adoration of Melcarte, in whose temples no images were allowed; unlike the practice in those dedicated to the Cabiri, as at Hagiar Chem. From time immemorial annual fires called "Baal fires" have been (till very recently), kept up in the British Isles, especially in Ireland. These were probably the latest surviving Phenician practices

in our country. And it is interesting to remember, in connection with these, that Baal is specially alluded to in Scripture as a Phenician or Sidonian deity.

There is also, near the same Temple of Melcarte, the remains of a reservoir, which, from its style of masonry and construction, as well as from its position, may perhaps have been in some way connected with the Temple. It is of a square form, and is thirteen feet deep, by thirty-three in length and breadth. It is much choked up with stones at present. The blocks which compose its walls and pillars are of the style usually called "Cyclopean." There are twelve rectangular columns, which divide it and support its roof. Each of these is composed of two (in some cases three) square blocks of stone, one above the other. Some hard pieces of bitumen still adhere to the walls. This place goes by the name of "Ghar-el-giganti"—"the Giant's Cave."

Together with the popular traditions of giants in connection with Malta, may be remembered the similar numerous traditions of similar beings in Cornwall. Both of these localities are specially associated with the Phenicians.

PHENICIAN, EGYPTIAN, AND OTHER ANTIQUITIES IN THE
MALTA MUSEUM.

Attached to the Library of Valletta is a Museum, almost exclusively devoted to objects of antiquarian and geological interest connected with the island. It consists of a suite of rooms adjoining the inner reading hall. Amongst its antiquities are representatives of the Phenician, Egyptian, Roman, Greek, Arabic, Norman, and Knightly possession of Malta, forming a suggestive illustrative accompaniment to the records of its history to be found on the shelves of the adjacent library. There are also a number of curiosities, chiefly in terra cotta, brought from the neighbouring coasts of North Africa, and especially from Cyrene. These were presented by Sir William Reid. Amongst them are a variety of small lamps.

Several inscriptions are here shown, which were taken from the catacombs at Citta Vecchia, and which indicate them to have been originally placed on the tombs of Christians.

There are also, on other monuments, several inscriptions of equal or greater interest, especially a long one in Phenician, and another in Arabic.

Several Egyptian antiquities found in Malta bear

testimony to the close connection once subsisting between the two countries. This was probably contemporaneous with the Phenician possession of the island, and in consequence of it, as the Egyptian trade formed a considerable part of the prosperity of Tyre.

Amongst these Egyptian remains is a group of three figures (including Isis and Osiris), found in the island of Gozo, and bearing hieroglyphics on its surface. It is a point of peculiar interest that it is formed of *Maltese* stone. Several other statuettes have been found in Malta, ornamented with hieroglyphics, and identical with the small ones so abundantly found in the Egyptian catacombs, near the mummies, of which they are the miniature representations. In 1694 some golden plates, covered with Egyptian hieroglyphics, were found in Malta. These have long since left the island, having been presented to the Archbishop of Naples.

At Ghar Barca, near Notabile, several Egyptian sarcophagi have, at various times, been found. One of them was five feet long, and had on its surface the figure of a girl skilfully modelled. Inside, nothing was found but a little dust and an iron ring. The Egyptians held iron in great esteem, and their ancient

custom of placing rings of that metal in the tombs of the dead is proved by their being still found in those situations.

History is silent as to any particular visitation of Malta by the Egyptians, but the fact is indicated by these and other antiquarian relics.

There has lately been discovered, near Notabile, a series of three chambers, excavated in the solid rock, and each communicating with the outer air by an aperture, and with each other by a narrow passage. Several seats or stone couches project from the walls, and a broad shallow well has been dug in the bottom of one of the chambers. They are situated in a rocky place, difficult of access, and the entrances appear to be studiously concealed by their smallness, and by being placed behind large rough stones. This spot seems to have been formed for a hiding-place. It is presumed to be of Egyptian, and not of Phenician origin, because the chambers, and every part of their outlines, are composed of rectangular lines and corners, without any of those curves and semicircles which are so characteristic of the outside and inside of all the Phenician erections in Malta and elsewhere. Besides, the Phenicians did not excavate chambers, but erected them on the surface of the ground—with

the exception of their tombs, and these were very different in construction from the three chambers here noticed.

Several large amphoræ, or long earthen wine-jars, evidently of the Roman period, are deposited in the museum, and confirm the classic mention of wine as a principal product of Malta.

There is also here a small but well-executed marble group, dug up in Gozo, and representing Romulus and Remus being suckled by a wolf.

Amongst the larger antiquities here are statues of Hercules and of the mother of Augustus.

It is a curious circumstance that several of these statues and statuettes have had their *heads removed* by some means. The same thing is observable of the whole of the seven Cabiri of Hagiar Chem, now deposited in this museum. It has been supposed that the early Christian inhabitants of Malta may, in the zealous times of persecution, have systematically expressed their abhorrence of all idols and images by breaking off the heads of such as they could find. Or, perhaps, the heads, being prominent parts, and only united to the body by a narrow neck, may have been peculiarly liable to suffer from contact with rocks, or by stones and rubbish falling on them. Dr. Vassallo says that the use of artificial heads to statues

was pretty common amongst the ancients. Suetonius states, in his Lives of the Cæsars, that the statues of the most unpopular of those emperors, instead of being destroyed by their enemies, were merely decapitated, and heads of other more favourite personages substituted. In modern times statues have been discovered with moveable heads affixed, and such as could be elevated or pushed forward. These terminated in a cone, which fitted into a concavity made in the neck of the statue. Similar concavities exist in the necks of *two* of the Cabiri statuettes at Malta, and as these are the only ones of the seven in which even the neck remains, it is quite possible that all may originally have had a similar construction and capacity for moveable heads.

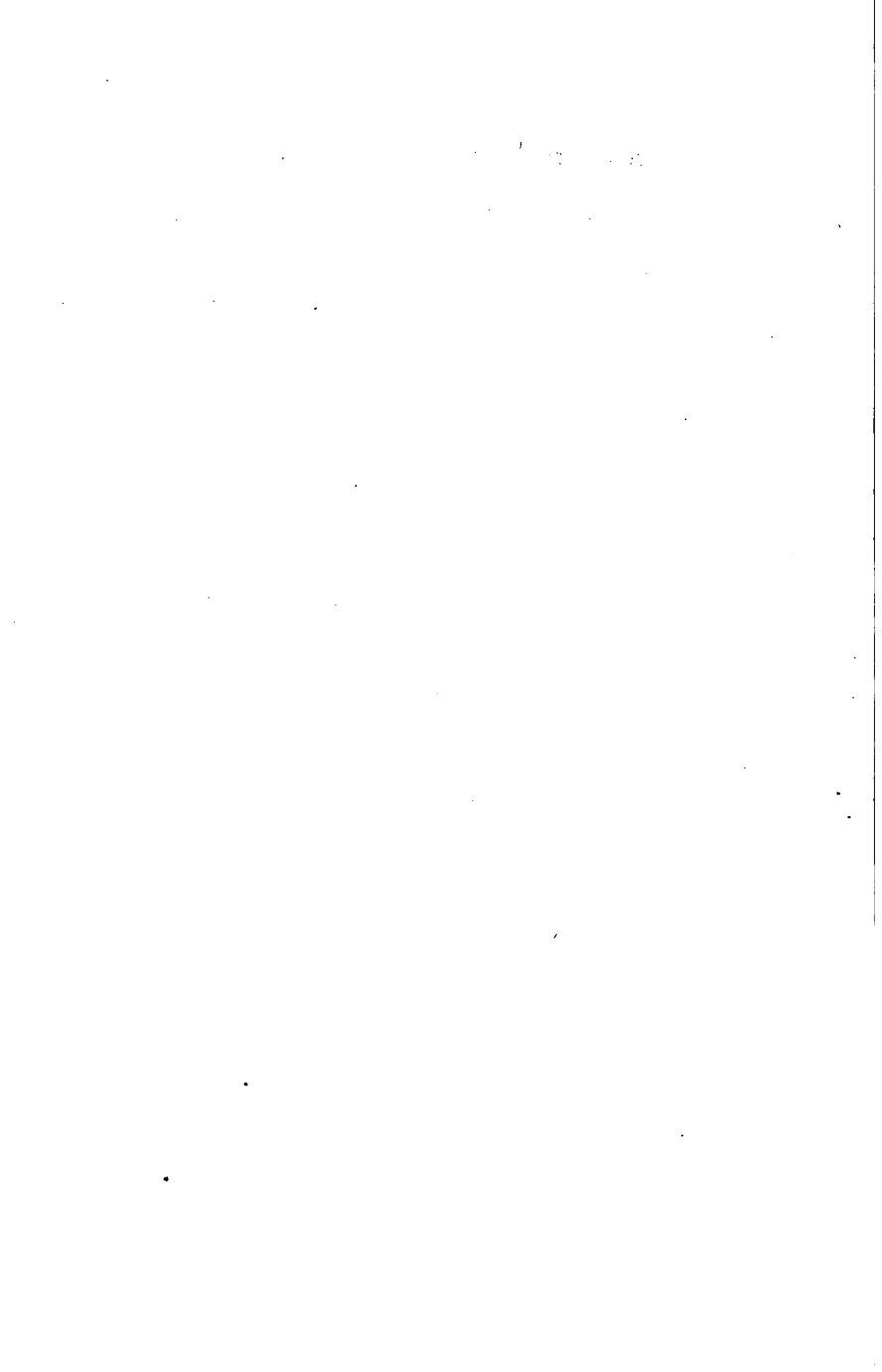
Another relic of Hagiarm Chem here deposited is a remarkable skull and skeleton. The former has been pronounced to be that of an adult male. Its facial angle is more acute than in any human skull hitherto discovered. As it is only an individual specimen it may possibly be a monstrosity, and not a type of numbers.

Amongst the other inscriptions on the antiquities in this museum is the one, "*Zenobia orientis domina, an. dni. CCLXXVI.*" With this is a bust, in relief, of that queen.

The connection of the Normans with Malta is here indicated by an interesting capital of a column from the Borgo, or Old Town, the predecessor of the modern Valletta.

There are very few specimens of birds or quadrupeds in this museum, but a tolerable collection of both may be seen in the museum of the University of Valletta, near the Jesuits' Church. Most of the principal species of animals in the world are here represented. The style of bird-stuffing is not of a very high order, but is fair, considering all things.

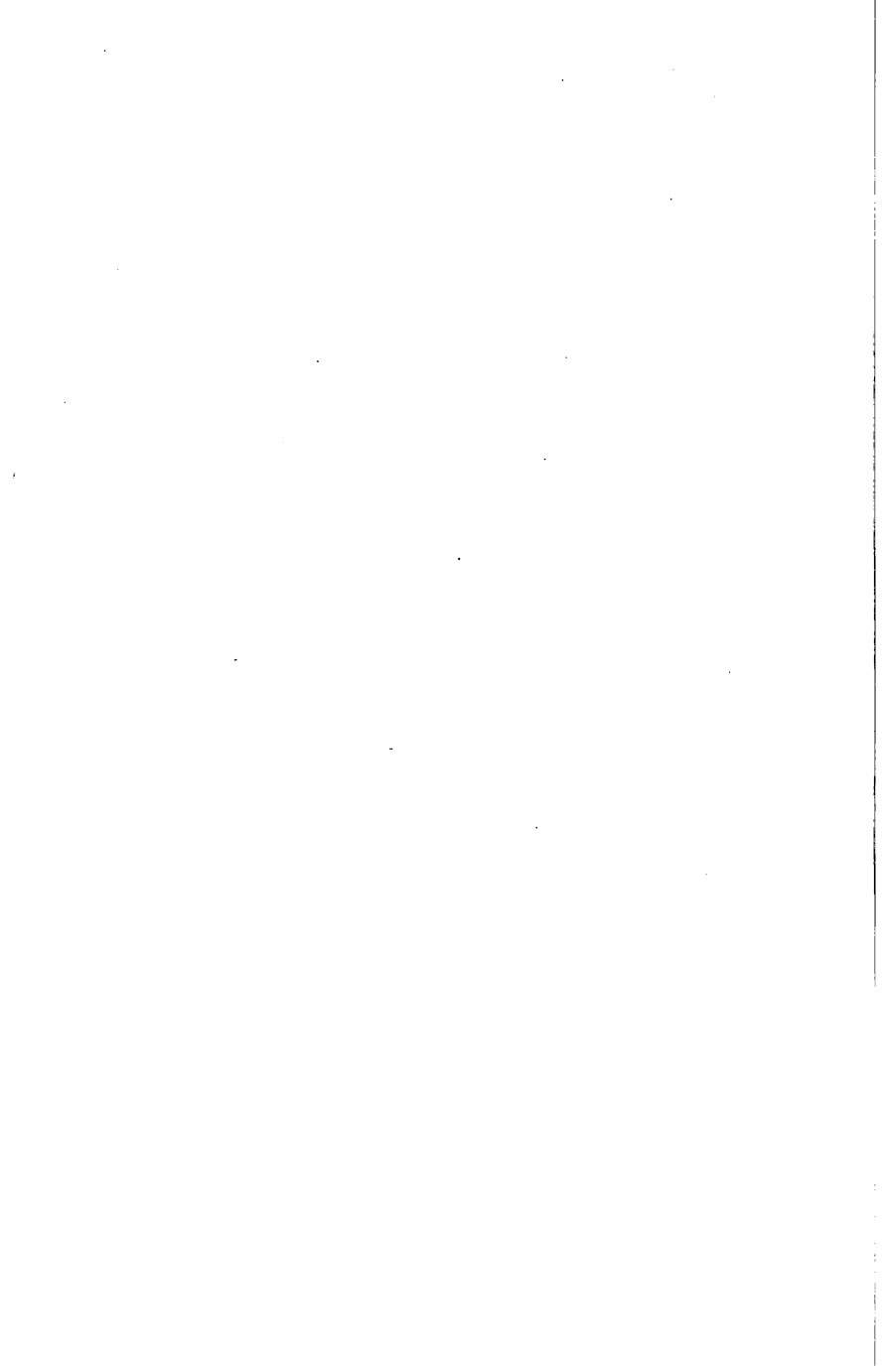
If every country had been as diligent in the promotion of the study and exhibition of objects of local interest as the Maltese naturalists and antiquarians have been, there would have accrued a vast addition to the aggregate amount of the world's knowledge.



SECTION V.

Natural History of Malta.

GEOLOGY, ICHTHYOLOGY, ORNITHOLOGY, BOTANY,
CONCHOLOGY, ETC.



SECTION V.

Natural History of Malta.

GEOLOGY OF MALTA.

THE group of islands formed by Malta, Gozo, and Cumino, belongs to the Tertiary formation, and to the Eocene subdivision of it. These three were evidently at one time a single island, or at least an unseparated mass of land, and composed of four distinct kinds of rock, forming four horizontal layers, one on top of the other. The uppermost of these was (and still is) a light-coloured coralline limestone. Underneath this lies a thick bed of tenacious marl. Next comes a sandstone formation, which is the principal rock of these islands. At the bottom of all is a deep bed of crystalline limestone.

At one time there was evidently a continuous block of land formed by these four, and probably having the coral limestone spread very evenly over its whole surface. But in the course of ages a grand disturb-

ance took place in that part of the earth's crust, and all the middle of this block sank abruptly down. The consequence was that two portions were depressed so low that the sea flowed completely over, and formed the central portion into the island of Cumino, whilst the two adjacent parts of Malta and Gozo became at the same time the depressed extremities of other two islands.

The visitor to Malta, on reaching the midst of the island, and looking westward, finds himself standing on a spot where the Benjemma hills form a bold ridge about seven hundred feet high. From their western side he sees that all that end of Malta has sunk down bodily, leaving the Valletta or populous district on an elevated block eastward. The low island of Cumino still keeps itself above the surrounding waters. The end of Gozo nearest to it lies also similarly low; but, immediately behind, rise the hills which stood there before the grand sink-down took place, and from which the spectator casts his glance across to the equally elevated eastern and undepressed half of Malta.

This is a fine instance of those abrupt dislocations of strata which are termed in geology "faults," and which are exhibited on a frequent scale in coal mines, where the miner finds, that, at certain points, the

whole mass of rock has, at some former period, been thrown violently up or down, so as to tear away the other end of the coal, and throw it far above or far below the remainder of the bed to which it belongs.

Thus then the Maltese islands now form a tract of land about forty miles in length, having each outer end [viz., the east of Malta and the west of Gozo] elevated seven hundred feet above the sea, whilst the inner end of each island is depressed very low, and the middle of the forty-mile line so sunk as to be entirely flowed over by the water in two channels, having the island of Cumino and a sister islet rising between.

In addition to this great subsidence of the central portions of the Maltese groups, there have been many other elevations and depressions, which appear to have affected all parts alike, so as not to have altered their relative levels. Nevertheless in the course of these changes the sea has for ages washed over and amongst the surface of the island, so as to hollow out ravines amongst the various beds of rock, and has thus entirely worn away large portions of the topmost beds of coral limestone and marl. These two beds have thus been by ages of marine action completely swept away from many square leagues of the surface of Malta.

All around where Valletta now stands, and for miles into the country, the white and yellow sandstone is the entire surface of the district, and not a patch of the limestone and marl are left. It is not till we go inland to the elevated parts of Malta, by Citta Vecchia and the Benjemma Hills, that we come to the remnants of the original uppermost beds which once coated the three islands. In Gozo much more of these two rocks has been left than in Malta.

So that the whole group has been heaved up and down through long ages, and it seems a wonder that any portion of it still stands above the waters of the Mediterranean, which have already borne away so much of its substance. And yet, after all, this marine spoliation is but a reclaiming of former property ; for the original source of all the limestone and marl thus denuded, was produced amid the perpetual action of other waters upon other lands in still remoter ages, millions of years before the voice of man was first heard upon the finished earth.

In consequence, also, of these various changes of surface, the softer portions of the island have been slanted down northwards to the sea, so as to present a readier facility for their being worn away by wave and storm into the deep bays and creeks which have

rendered Malta so convenient a place for a commercial and naval station.

It is astonishing, in contemplating any of the innumerable departments of the Great Creator's works, to witness how, from the very fountain of time, the existence of a divine, patient, well-ordered purpose, has been instituted and sustained.

I remember one forenoon crossing the western harbour of Valletta with an experienced geologist. Looking up at the projecting peninsulas, and towering batteries of the city, he remarked how evidently a process of design was manifest in the natural preparation of those places and in their subsequent artificial completion, by which the Knights had laboured for centuries to erect huge works of defence, which England alone would never have attempted there on such a scale. Age after age, whilst vast continents were being gradually and patiently built up for the future use of man, whilst the coal and the iron and the marble were being elaborated for the purposes of human civilization, then also even this little isle was not forgotten. The ceaselessly heaving billows worked gradually but effectively to scoop out bays and harbours, for the future use of men in this centre of the land of civilization.

And in this service of God and man, the waves and

winds were aided by still humbler instruments. I have often been interested, whilst rambling about the sea-rocks of Malta, to see how extensively some portions of them have been honeycombed by the *Pholas* tribe and other species of lithodomous animals. These creatures bury themselves completely in blocks of rock, and scoop away hole after hole, until they render it easily breakable by the first storm that comes. Then it is rent away from the coast, and soon reduced to sand and mud by the rolling action of the waves. In the physical as well as in the moral world the mightiest results are often produced by instruments small and overlooked. The loftiest mountains and most picturesque scenery of the world are composed of the limestone, the chalk, and the marble, which were wrought out by tiny insects in the early periods of the geological ages.

“ Toil on, toil on, ye ephemeral train,
Who build in the tossing and treacherous main ;
Toil on, for the wisdom of man ye mock
With your sand-based structures and domes of rock.”

In the formation of continents these humble organic agencies have often been equally effective with the grand services of earthquakes and volcanoes.

So, too, in human history and society, great deeds and results are often attributed unduly to some conspicuous men, who would never have wrought them

unless some humble and unseen actors had previously aided them, and unless other labours of other men had prepared and sustained the circumstances necessary for the successful operation of their conspicuous agencies.

“ You gaze on the cathedral,
Whose turrets meet the sky ;
Remember the foundations
That in earth and darkness lie :
For were not those foundations
So darkly resting there,
Yon towers up could never soar
So proudly in the air.

The workshop must be crowded,
That the palace may be bright ;
If the ploughman did not plough,
Then the poet could not write.
Then let every toil be hallowed
That man performs for man,
And have its share of honour,
As part of one great plan.”

Considerable attention has been paid to the geology of Malta and Gozo by Captain Spratt, R.N., and the Earl of Ducie. The former has published the result of his observations, and the latter has prepared a geological map of the islands.

For some time Malta was supposed to belong to the Miocene formation, but Professor Forbes has shown it to be a part of the Eocene.

The original circumstances under which its com-

ponent rocks were deposited, appear to have been under estuary conditions, and not those of a deep or oceanic sea. This is indicated by the nature of the remains, which are similar to those of the ancient estuary of the Thames. Whilst we were in Malta an interesting discovery of bones and of numerous teeth was made by some quarrymen at the Casàl of Krendi, in the east of the island. These men were, however, so ignorant, that they destroyed the best of the blocks containing the remains; and when the matter came to the ears of persons interested in science, it was too late to save the most valuable portions. The fossils then obtained were superior in interest to those which had before been found in Malta. The bones were forwarded by Captain Spratt to Professor Owen, with an expression of belief that they were those of hippopotami. This opinion was confirmed. In addition there were found at the same time and place some smaller teeth and jaws of an animal resembling a weasel. A fossil turtle had been previously dug up in the same part of the island.

Some of the most characteristic fossils of Malta are sharks' teeth. These are numerous, and of great size; some single ones have been found as large as a man's hand. They have beautifully serrated edges, and retain a fine polish. They must have belonged to an

enormous-sized and most ferocious tribe of fish, which must have been the terror of the other ancient inhabitants of the Mediterranean. When Sir William Reid returned from Malta, he brought home some of the finest specimens of these teeth that had ever been found.

All these discoveries of hippopotami, weasels, turtles, and sharks' teeth, are similar to the fossils dug up in the Isle of Sheppey, and in other parts of the London basin, which were probably all deposited under like conditions of estuary or adjacent land.

The sharks' teeth in Malta are chiefly found in a bed of ferruginous yellow sand, associated with the deposits of coral limestone in the higher parts of the island. There is another peculiarly fossiliferous bed in the lower part of the sandstone series.

Fossil fish have also been found in these two beds, also dolphins and a manati; and, of the fish, specimens of *Corax aduncus*, *Carcharias megalodon*, *Carcharias productus*, *Oxyrhina xiphodon*, *Oxyrhina hastilis*, *Oxyrhina Mantelli*, *Hemipristis serra*, &c.

Fossil Echinidæ are abundant, and may often be observed in good preservation on the surface of the rocky shelves and fortifications. Some of the most characteristic species are *Hemiaster Scillæ*, *Hemiaster Cotteauii*, *Brissus latus*, *Brissus oblongus*, *Schizaster*

Parkinsoni, Schizaster Desori, Brissopsis Duciei, Brissopsis crescenticus, Cidaris Melitensis, and Echinus Duciei. Fossil foramenifera are abundantly common in the ferruginous sand under the coral limestone, especially the elegant little Lenticulites complanatus.

In the thick marl bed, above the sandstone, in some places is found the Nautilus Zigzag, a very characteristic Eocene fossil. This bed is well displayed on Salmone island, close to the spot where the Apostle Paul was shipwrecked. Horizontal coloured bands may be there seen in it, and particularly near the cliffs. Considering the long-continued changes of Malta, it is surprising that such horizontality of strata as is indicated here, and in most other parts of the island, should still subsist. The movements of depression and elevation seem to have been of a very simple kind, though so powerful in their effects.

At the Western end of Malta there are some contorted strata, which evince much lateral pressure, so as to make them bulge up convexly. This is by Melleha Bay, where the sea is gradually cutting that part of the island away from the rest, to which it is now only joined by a low peninsula.

Besides the grand central fault or depression of the Maltese group, there are several other smaller local ones, such as those at St. Paul's Bay, and at the

west of Gozo. In the latter case there is a difference in the manner of displacement of strata. It seems to have been probably effected by the undermining of the coast by the action of the sea, so that in some places a circular basin has been formed, the middle of which has fallen away, leaving perpendicular sides around it. Over these have slipped down portions of the upper strata, so that they now lie in heaps at the bottom, on a level with rocks of much older date.

The most singular thing of the kind is the depressed basin called *Macluba*, near the village of Krendi. It lies at the bottom of a narrow rough ravine, and serves as a natural reservoir for collecting the water which is thus brought down. Owing to the heavy rains last spring, there was such a rush that the bottom part of the wooden ladder, by which the hollow is reached, was carried away.

Macluba is an oval bowl, two hundred and fifty feet broad, and a hundred deep. Its sides are perpendicular. At its bottom is a rich deposit of earth, in which fruit-trees grow luxuriantly, and it forms a fine orchard and garden.

When we visited it, we passed down through a narrow opening in the rocks at the bottom of the ravine, and then over many deep rugged steps which brought us out midway in the cliffs forming the sides

thrown down with the other strata from its former position, it is not available for the purposes of supplying an aqueduct.

The bold western escarpment of the Benjemma Hills presents some rugged picturesque scenery, especially near Santa Maddalena, and from that village across to the back of the island. The depressed portions of Malta spread out from the foot of this abrupt descent, and form fertile flats and gentle undulations. On looking back over the eastern half of the island, above twenty-two villages are in sight, thickly clustered together, and almost covering the Valletta district with their flat-topped houses and fine churches. But beyond the Benjemma the country is entirely rural, with hardly a hamlet in sight. The reason of this is, that the eastern end of Malta is nearly all within sight of Valletta and Citta Vecchia, both of which are well fortified and easily accessible in case of invasion. And in former ages there were such constant alarms from the marauding visits of Saracen and Turkish corsairs, and life and property were thus so insecure in Malta, that no one cared to live out of sight of the capital.

Amongst the Benjemma Hills, and particularly near Citta Vecchia, there are many ancient excavated tombs of Phenician origin. Some of these consist of

several chambers, many of which are semicircular, in accordance with the fondness for the circular outline evidenced in the other constructions of that ancient race. Most of the tombs have a small antechamber, with niches cut out for a single corpse, and in the shape of funereal couches, with projections at each end for the head or feet, and a hollow between. Similar rock tombs are found in the western part of the island, and in Gozo.

The island of Gozo, is in general more hilly than Malta, although the highest elevations do not exceed those of the latter in altitude. The coasts of Gozo are also bolder than those of Malta. A peculiarity of its hills is, that a number of them present an appearance resembling, in shape, the top of a *tea-canister*. The marl and sandstone have been worn away into broad conical masses with steeply slanting sides. These hills have flat tops — quite flat — composed of a horizontal cap of coral limestone. The edges of these caps are almost perpendicular. So that on ascending each hill, one comes, beneath the summit, to a steep wall of limestone about twenty-five feet high, on the top of which is a flat circular terrace. There is a group composed of eight such hills in the west of Gozo, near Rabbato, the capital of the island. Similar shaped hill-tops are produced

by similar causes, in some other parts of the world. In Gozo, the soft marl has been worn away faster than the superincumbent harder limestone, so as to leave the former standing up with a straight upright outline at its sides, instead of being sloped off like the former.

No important mineral or metallic products are found in Malta. Nature generally acts on the principle of balance. The tertiary formations are flat and fertile, compared with the primary ones; but then the latter, as a compensation for their external ruggedness and barrenness, are endowed with internal mineral wealth. Malta, however, is not a very good specimen of tertiary fertility; though, after all, both it and Gozo produce a great deal more than might be expected at first sight.

Some of the softer and whiter strata of the Maltese sandstone are much used for *delicate carved work*. The island is noted for the artistic skill of many of its inhabitants, as shown in these beautiful products of ornamental stonework. They require to be protected from the action of rain, and are therefore adapted rather for household decoration than for gardens and public walks. But there are other firmer-textured kinds of sandstone found in Malta, which are easily wrought, and have the advantage

of being able to bear exposure well. Statues and ornaments formed of such rock, are common both in Valletta and in other parts of the island.

COAST OF MALTA.

The coast of Malta is not generally precipitous, but shelves down in low ledges and terraces of rock, mostly of whitish calcareous sandstone. This is easily worn away into caverns and sharp points of rock. In many places near the surface of the sea the rocks are extensively honeycombed by several species of *Pholas* and *Lithodomus*. I have picked up numerous fragments of stone, freshly thrown up by the waves, and containing in it the animals still alive. They are so deeply buried, that it often requires great trouble and caution to get them out without breaking their shells.

There are very few places on the coast of Malta where even the smallest piece of sandy beach can be found, so that the Scriptural description of St. Paul's Bay, as "a certain creek with a *shore*" as well as having "a place where two seas meet," is entirely characteristic.

There is no other port of Malta so convenient for a harbour as the cluster of inlets at Valletta.

The large open bay called the *Marsa Scirocco*, at

the eastern extremity of the island, is of no use commercially.

The Marsa Scala is a quiet and retired fishing cove, a few miles from Valletta, and a pretty good locality for objects of natural history. It is called, in Maltese, Wied el Ghain.

The word Wied is of frequent occurrence in Malta, and is only a modified form of the common Arabic "Wady," signifying a valley. The only other creeks of any note on the coast of the island, are those of St. Julian's, St. George's, St. Paul's, and Melleha.

There is very little difference of level in the sea around Malta throughout the year, as tides are almost unknown. The highest variation in the Mediterranean is said to be along the coast of Tripoli, and even there it is little more than a yard.

This sea, though usually very calm and blue, is rapidly rendered exceedingly rough by the winds which blow down from the mountainous countries around it. Both in the Gulf of Lyons and in the Levant there are sometimes as violent tempests as in most other parts of the globe.

The creeks which intersect the shores of Malta often afford very interesting studies, to an observer of the picturesque aspects of nature. This is especially the case on a calm sunny day, when the

abundant sea-weeds of the inlets, are seen clearly in the transparent waters. In some places they extend as a spacious carpet of simple feathery fronds of red and brown. In others, they form waving cushiony masses of sea-moss and sponge. Others stretch in streaming festoons and long undulating trails over the shelves of submarine rock. The brilliant diamond glancings and changing network of shining ripples, all throw their shifting lights over the sea-foliage beneath, and repeat themselves on the patches of coloured pebbles and bright sands in the shallower parts, whilst the deeper and remote sink away into dark shades of blue and green.

During the windy days of winter, when the Gregali wind comes blowing into the eastern bays of Malta, the waves dash grandly over the rocky promontories, and especially over the sharp points of Forts Tigné and St. Elmo.

FORT MANUEL ISLAND, AND ITS NATURAL HISTORY.

The western harbour of Valletta is called the *Marsa Muscetto*, also the "Quarantine Harbour." It is about a mile wide and two miles long. It terminates at the bottom of the valley of Misida, and near its inner end is a suburb called *Pieta*. All around this harbour, on its western side, there is a

level road close to the water. This forms the chief carriage-drive for the neighbouring city, and leads to Sliema, a pretty village of marine villas, a mile from Valletta by water, but four or five by the circuit of the harbour. Ferry-boats cross to and from it at all hours of the day.

A mile west of Sliema is the village of St. Julian's, where is situated the Malta Protestant College.

The Quarantine Harbour has a narrow entrance about a quarter of a mile wide. This is commanded by the powerful batteries of Fort St. Elmo, and by the smaller Fort Tigné, situated just above Point Dragut, which is so named after the celebrated Algerine corsair, who took so prominent a part in the Great Siege of Malta. In the centre of the harbour is the island of Fort Manuel, nearly a mile long and half as wide. On the eastern shore of this is a long range of buildings, which were till lately used as a Quarantine establishment, and gave the name to the harbour. They are now disused and shut up.

Quarantine has been proved to be of little or no sanitary value, and is an expensive nuisance to travellers, wherever it is adopted ; and without conferring benefit upon the country where it is practised, except upon a few extortionate vendors of provision

and furniture. It seems a wonder that it was retained at Malta so recently as until the Russian War.

Behind the Quarantine buildings the island rises gradually, and on its summit is built a large and extensive fort. This was erected by the Grand Master Manoel in 1722, and is called, after him, Fort Manuel. It is of great strength, but not likely to be of much actual use in case of a siege, unless things came to such an extremity that the strong batteries at the entrances of the two harbours were all taken. In that case Fort Manuel would present an interior obstacle, well situated, and capable of giving much annoyance to an enemy in possession of Valletta.

There is a fine view of the city from this island. All the eastern side of the Quarantine Harbour is lined by perpendicular fortifications of vast thickness, and rising from fifty to one hundred and fifty feet in height. Behind and above the lowest of these lines is the steep peninsula of Valletta, covered with lofty strongly-built houses. Three conspicuous objects on the Quarantine Harbour side of the city are the Auberge de Bavaria, the Protestant Church of St. Paul, and the Ponsonby Column. The latter is a neat lofty pillar, erected in a commanding position, on the upper bastions, in honour of Sir Cavendish Ponsonby, once Governor of Malta.

The church of St. Paul was built by the Dowager Queen Adelaide, at her own expense. It cost about £16,000, and is situated just in front of the residence of the Anglican Bishop of Gibraltar, whose diocese includes Malta, and who chiefly resides here. The tower of the church is a fine one, with a very broad substantial basement. The Anglo-Bavarian Auberge was the former palace of the English and Bavarian Knights of St. John, but is now used as officers' quarters.

These three are prominent ornaments of the steep side of the Quarantine Harbour opposite Fort Manuel. Into that harbour very few ships enter, except the mail steamers, which anchor in the middle of it to take in coals, and discharge letters and passengers: so that the usual aspect of the Quarantine Harbour is much quieter and less lively than that of the Grand Harbour and its several branches. On this and other accounts Fort Manuel Island is a great haunt of birds, and affords the most interesting ramble, to a naturalist, in the immediate outskirts of Valletta. During our stay in that city, we frequently spent hours amongst the rocky ledges and the sea-pools of the quiet island, and often rambled through the luxuriant herbage on its sloping sides behind the Fort.

After returning to Malta from Egypt, one of our first walks was to the island, to see what changes a more advanced season had brought about in the plants and animals of the place. We found a considerable difference, and many fresh objects of interest. On the barer portions of the rock, not far from the water's edge, were abundant trailings of a species of Stone-crop, with beautiful crimson stems and leaves, and red star-like flowers, like red coral strewn about. Amongst the interstices of the sandstone which everywhere stretches in confused blocks over this part of the island, was a dense vegetation of Papilionaceous and Syngenesious plants, especially large wild scarlet Peas and golden Ragworts. A dark velvety Vetch was also frequent. Tall white spikes rose to the height of four or five feet, in many places, the bloom of a species of Asphodel. Feverfews, Marigolds, and other yellow-rayed flowers, seemed to be the most numerous, together with many bushy clumps of a plant with powdery leaves, and a dull syngenesious flower.

Under these clumps were clustered many land-shells, such as the large *Helix vermiculata*, and the smaller but prettily striated *Helix rugusola*, the spirally dotted *Clausilia papillaris*, and the ridged *Macrostoma*, which is generally found with a small portion

of its extremity broken off or otherwise deficient, like the curious *Bulimus decollatus*, which is never found entire, except when young and immature.

The white dead-looking *Helix candidissima* is also abundant on Fort Manuel Island, and the brown wide-mouthed *Helix aperta*. This species is very fleshy and slimy when alive, but it soon dries up in the sun, and disappears from its shell, leaving the colour just as fresh as when alive, so that old specimens of it are just as good, for a conchological collection, as those recently and purposely killed. A number of living *Helix aperta* in a collecting box make the other species in a disagreeable state by their abundantly slimy bodies.

That old-fashioned English garden flower the *Gladiolus* was raising its crimson spikes and sword-like leaves in various parts of the islet. A pale pink Valerian and a large lilac-coloured Vetch with loose round heads were plentiful here and there; but in almost every part were quantities of Wild Barley, and stiff long-awned Brome grass. In less abundance was a pretty variety of "Mousegrass," with globose cottony heads and long silky awns.

Green Lizards are very numerous here, and in all parts of Malta, especially at mid-day. They are so active that it is very difficult to catch them; yet they

remain a long time motionless in the sunshine as if dead-asleep. On Fort Manuel Island, in a Maltese sunshine, may be often seen what Tennyson describes :

“For now the noonday quiet holds the hill ;
The grasshopper is silent in the grass ;
The lizard with his shadow on the stone
Rests like a shadow, and the cicada sleeps ;
The purple flowers droop ; the golden bee
Is lily-cradled.”

Some very fine Locusts were flitting about amongst the tall grass, near the fortifications at the top of the island.

Along the water's edge there are scarcely any sandy beaches (a characteristic defect of the Maltese shores), though here and there are little patches of sand, which, on examining, are found to be largely composed of minute shells of the *Cerithium* family.

Amongst the other genera to be found there, are *Buccinum*, *Conus*, *Turritella*, *Lima*, *Tellina*, and numerous *Barnacles*, *Pholases*, and *Lithodomi*.

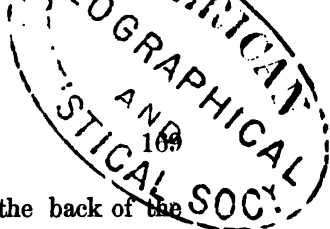
Several Sandpipers were flitting over the water, and at the ridge of the hill near the fort two fine Stilted Plovers flew across. These birds have jet black wings, pure white breast, and very long crimson legs,—the three bright colours showing off to great advantage, in connection with the slender graceful form of the bird. It is very abundant in Egypt, where we once

noticed ten of them wading on the shallow brink of a small pool.

The warm season having now set in, some pools of fresh water on the islet had just been dried up, and in their yet damp beds were numerous molluscs and frogs which had crept thither as a last refuge, soon to fail them altogether. Under the masses of withering pond-weed, in the bottom of one of these pools, were numbers of what appeared to be a small fresh-water bivalve, about half an inch long, but of very frail construction, almost as if in paper shells. Having never seen them elsewhere, I thought I had come upon a rare and interesting species of water-shell, and afterwards showed them to a conchologist, who told me that others had made a similar mistake, but that they were not "shells" at all, but a crustacean named *Estheria Melitensis*.

In these damp places the specimens of *Helix aperta* were most numerous. In the drier and rocky spots were many of the neatly striated *Cyclostoma Melitense*.

The low inner part of Fort Manuel Island is a great resort of birds, especially during the later spring months, when many species make Malta a temporary resting-place on their return from Africa to Europe.



Whilst coming down the hill to the back of the harbour, we saw two officers row by in a boat towards a sergeant who was advancing on the shore with a gun. Just at that instant he levelled it at a large White Hawk, and brought it down. It was more than two feet in expanse of wing, and much resembled a large light-coloured gull. Its feet were of a bright yellow. The sergeant said he had been looking after it for two successive evenings. At the same part of the island he had, about a fortnight previously, shot two Squacca-Herons. These are very elegant birds, and have delicate shades of white and yellow with some lines of black.

On the same spot the still more graceful and purely white Egret is sometimes met with. It has a pendent crest behind its arched neck, and, with the exception of its black bill, is as white as snow.

Leaving the island by the bridge at the inner end, we walked round to Sliema ferry, by part of the esplanade road, which runs round the harbour just above the sea-wall for miles. Inside this were some fields of the Sulla or Maltese Clover (*Hedysarum coronaria*) now in full bloom. This was a sight surpassing any ordinary bloom to be seen in the best of gardens. The Sulla has a luxuriant development of leaf and blossom, the latter of a brilliant crimson.

The plant is about four feet high, and the fields of it are far brighter objects than even the fine masses of chrysanthemums seen in late autumn in the Temple Gardens in London. It is the chief crop of Malta, and is brought abundantly into Valletta, for the numerous horses belonging to the garrison officers, and to the commissariat. Like the similarly luxuriant "berseem" clover of Egypt, it comes to its perfection just as the hot season is commencing, and appears necessary to fatten up the animals, and prepare them for the long period of hot, dry, dusty weather which follows.

The shallow part of the Quarantine Harbour, near the sea wall, is exceedingly transparent, and always presents an interesting scene of wide tracts of submarine vegetation, with long waving fronds, and various fish and crustaceous animals moving about over the sandy and weedy bottom. Many star-fish, with long trailing rays, are constantly to be seen along this side of the inlet.—Just as we crossed from Sliema to Valletta, the sun was setting in a mass of golden hazy clouds behind the Benjemma hills, and throwing down a breadth of brilliancy across the open part of the harbour. In the parts in shadow, under the island, the water was of glassy stillness, and of that peculiar darkness observable on lakes in fine

evenings, except where disturbed by the long ripples of boats moving across it.

VEGETABLE PRODUCTIONS OF MALTA.

Notwithstanding the rocky nature of Malta, its flora is both varied and abundant. This is an illustration of that system of compensation which seems to pervade nature; for we find that rocky countries, (at least those in temperate climates) are far more productive of indigenous flowers than districts possessing a deep and fertile soil. This distinction is very evident to an observer passing from Malta to the Delta of the Nile, or from mountainous California to the rich lands of the Mississippi Valley.

It is especially in spring and early summer that the rocky ravines and sunny slopes of Malta are bright with many-coloured blossoms, to say nothing of the broad masses of crimson then presented to the eye, by every field of *Sulla* (*Hedysarum coronaria*).

Amongst the most noticeable of the Maltese plants may be mentioned several species of the *Narcissus*, *Iris*, and *Lily*, as the *Narcissus Tazetta* and the *Iris Sisyrinchium*; the *Globe-Amaryllis*; several *Orchises*, *Phloxes*, and *Antirrhinums*, and, amongst the latter, the *Sicilian Snapdragon*; large variegated *Thistles*, as the *Sicilian*, the *Carline*, and the *Arabian*; the *Arum*

Arisarum, which grows here abundantly in spring, and resembles a beautiful miniature pitcher plant; the Maltese Rose; the Blue Pimpernel (*Anagallis cærulea*); a large yellow *Oxalis*, most abundant in spring; many pretty Vetchlings; the Wild Pea; the *Gladiolus communis*; the tall White Asphodel (*Asphodelus ramosus*); the Blue Anemone; the Bergamot; the Purple Goatsbeard; the Maltese Centaury (*Centaurea Melitensis*); the Wormwood (*Artemisia absinthium*); two species of Daisy (*Bellis annua* and *Bellis sylvestris*); the White Henbane; the Italian Melilot; the *Diploaxis* (*Diploaxis viminea*); the Dodder; the Broomrape; the Feverfew (*Pyrethrum tenacetum*, the Erba Santa Maria of the Italians); the Blue Stonecrop, and the curious, but medicinally useful, Squirting Cucumber, (*Momordica elaterium*).

On the walls of the fortifications, and on other stony habitats, the Caper-plant (*Capparis sativa*) trails its beautiful circular-leaved stems and large white flowers. In similar localities are here found, the Fumitory (two species), the Hyssop, and the Pellitory.

Amongst the plants of Malta which love a situation more or less near the sea, are the medicinal Squill (*Scilla maritima*), which grows abundantly around Valletta and by St. Paul's Bay, and always with its

large bulb above-ground ; the Eryngo ; the Fetid Chenopodium ; several Fennels ; the Sea Kale ; the Horned Poppy ; a wild Carrot (*Daucus gummiferus*) ; the Jointed Glasswort ; the Glaucous Starwort ; and the Samphire.

Amongst the cultivated flowers in the Maltese gardens (of which latter there are very few, and those chiefly on the housetops or in window-balconies) the principal are the large and numerous shrubby scarlet Geraniums, and the crimson Oleanders. To these may be added the pleasant and abundant bloom of the Orange, Lemon, Almond, and Pomegranate trees, and the yellow flowers of the Prickly Pear.

Malta and Gozo furnish an excellent supply (both as to quality and quantity) of vegetables and fruits to the Valletta market. Amongst the former are artichokes, potatoes, fine brocoli, beans, lentils, leeks, and abundance of tomatos, garlic, onions, pumpkins, and peas. The smell of garlic is almost a characteristic of Valletta, and one of the most frequent of the street-cries of its peripatetic vegetable dealers is that of "Piselli" (Peas) ; the latter being exceedingly plentiful in their season.

The fruits are chiefly oranges, lemons, pomegranates, apricots, figs, grapes, water-melons, rock-melons, olives, prickly pears, and the mespilus, or

Japan medlar. The latter is a very refreshing and juicy fruit in its season (early summer).

There are ten varieties of the Orange tree in Malta ; the common, blood, China, bergamot, lemon-shaped, Mandoline, oblong, pear-shaped, seedless, and Seville oranges. The Mandolines, (commonly called "Mandarins") are a small but very aromatic kind, the rind of which is so crisp and loosely attached to the fruit that it peels off easily in a single piece when opened. The blood oranges are so named from the red and dark-red colour of their pulpy contents.

The Fig tree is also abundantly cultivated in Malta, where there are seven varieties of it,—the black, early black, oblong, spring, violet, white, and wild figs.

The Prickly Pear (*Opuntia Ficus Indica*), one of the cactus family, forms, by its peculiar appearance, a characteristic feature of every country in which it grows. Its large succulent oval leaves, growing promiscuously from each other, without the intervention of stems, and protected by numerous small divergent spines, together with its yellow flowers (sessile on the leaves) render it specially striking to the eye. Four kinds are cultivated in Malta,—the blood, seedless, white, and yellow varieties. They are propagated in autumn by means of small pieces of the fleshy leaves.

The fruit is surrounded by a leathery coat, thickly covered with very sharp short spines, and requires great care in handling. Its taste is somewhat insipid.

The principal agricultural crops of the island are wheat, barley, and clover (sulla), in rotation. Cotton has long been cultivated here with success. Much attention was given to the improvement and development of Maltese agriculture by the late Sir William Reid, whose labours in this and many other important departments, ought to secure for his name a grateful remembrance by those whom he here governed in so exemplary a manner.

NOTES ON THE GENERAL NATURAL HISTORY OF MALTA.

INSECTS:—One of the rarest of British Butterflies, the “*Bath White*” (*Mancipium Duplidice*), is abundantly common in spring on Fort Manuel Island. The “*Clouded Yellow*” (*Colias Edusa*), and the “*Pale Clouded Yellow*” (*Colias Hyale*), are similarly numerous, especially the former. Amongst others that we noticed were the *Polyommatus Agestis* (*Brown Argus*) and the *Hipparchia Janira* (*Meadow Brown*). Of **MOTHS**, “the *Humming-bird Hawk Moth*” is common, and the *Silver Y Moth* (so called from a mark on its wings resembling the letter Y) is pretty frequent. Amongst other **INSECTS** *Locusts* and

Mantises of fine size are found. Amongst the REPTILES are *Scorpions* (small), two species of *Snake*, and very many *Lizards* (chiefly bright green). Of QUADRUPEDS, the *Mules* of Malta are of very fine size. There are few *Cows* and *Sheep*, but many *Goats*. The latter furnish the chief supply of milk to the inhabitants, and the constant tinkling of their bells is a characteristic sound of Valletta and its vicinity. Many good *Horses* are imported by the officers of the garrison, and by the Government, for draught and cavalry. There is a species of *Dog* peculiar to Malta, having very long white hair, and of small size. The number of these dogs is now much diminished, and they are not easily obtained. Almost the only wild quadrupeds of Malta are *Weasels*. FISH:—Many of the Maltese fish are of brilliant colours, especially the red, green, and rose *Wrasses*, and the beautiful *Haroşa*, or *Bride Fish* (*Labrus Julis*). The elegant little *Sea Horse* (*Sygnathus Hippocampus*) is abundantly sold (when dried) as a curiosity to strangers. [This animal is an interesting addition to the Marine Aquarium in the Regent's Park Zoological Gardens. In a fine sunny day the bright flashings and rapid vibrations of its small wing-like fins are very beautiful.] The *Tunny* (*Scomber Thynnus*) [one of the most important of Mediterranean fish] is amongst the

largest, and the "*White Bait*" (*Aphia Vera*), [$1\frac{1}{2}$ inch in length] amongst the smallest of Maltese fish. Occasionally, in the fish market of Valletta may be seen the peculiar *Globe Fish* (*Tetraodon Lagocephalus*) with its thick bird-like "beak," the *Imsella*, or *Garfish* (*Belone Vulgaris*), and, very rarely, the *Dolphin* (*Delphinus Delphis*).

BIRDS OF MALTA.

Notwithstanding the bare and rocky aspect of Malta, it is the haunt of many species of birds, particularly at the end of spring, when they make the island a convenient stepping-stone and resting-place on their return from Europe to Africa and the East.

There are several gentlemen in Malta who have devoted much attention to its ornithology and to other branches of its natural history. Of these, three have published lists or descriptions of Maltese birds, viz., Antonio Schembri, Esq., William C. P. Medlycott, Esq., and Dr. Gavino Gulia, the first of whom has made a collection of nearly all the Maltese species. Another is contained in the Museum of the University of Valletta; and a third and smaller one, but which contains some very valuable and excellently preserved specimens, is in the possession of Charles Wright, Esq., the proprietor of the *Malta Times*, and, in the

latter, the birds have been mostly shot by himself. Dr. Gulia has devoted his attention to the whole natural history of the island, and has published several interesting works on its botany, ornithology, and ichthyology.

William C. P. Medlycott, Esq., an English gentleman, who spends a part of almost every winter in Malta, has also devoted much careful observation to its birds and ichthyology. He has drawn a series of very accurate coloured representations of the fish and crustaceans of the island, which, if published, would be a valuable contribution to the natural history of Europe.

The conchology of Malta has been chiefly studied by Dr. Mamo, of Valletta. Its fossil shells have been collected and named through the exertions of Captain Spratt, the Earl of Ducie, and Dr. Vassallo.

The Maltese, in general, call all small birds by the single Arabic term "asfoor," or by the Italian one of "beccafico ;" just as, in England, almost every species of land shell, whether large or small, and of whatever shape or colour, is comprehensively styled a "snail." Such birds as are in particular demand for the markets, of course have distinguishing Maltese names amongst the dealers and those who supply them.

Of all the feathered visitants of Malta the prettiest

are "the *Bee-eater*," the *Golden Oriole*, and the bright blue *Roller*.

The *Bee-eater* [Merops Apiaster] has a peculiarly brilliant and well-defined triangular patch of yellow on its throat. Its back is of rich brown, with yellow, green, and blue, and the breast and tail of green and blue alone. It is very abundant in several parts of the Mediterranean at the end of spring. A man has been known to kill thirty-five of them at one shot, when they were densely grouped in a flock. This was in Malta. They are, I believe, seldom seen alone, but only in groups.

The *Roller* [Coracias Garrula] resembles a jay in plumage, having ultramarine wings, a green head, a light blue breast, and a brown back. It belongs to the same family as the *Bee-eater*, that of the Mero-pidæ; the only other Maltese member of which is the *Egyptian Bee-eater* [Merops Ægyptius], but some have questioned whether this ought to be considered a Maltese bird at all.

The *Golden Oriole* (Oriolus Galbula) is of a brilliant yellow, with the exception of black wings, and a black part of the tail. It belongs to the family Merulidæ, which has eight Maltese species, including the *Fieldfare*, the *Song Thrush*, the *Redwing*, the *Blackbird*, and the *Ring Ousel*. The other two are

the *Blue Solitary Thrush* and the *Rock Thrush*. The former of these is not uncommon, and, with the latter, may be met with for sale in the markets.

Nightingales are numerous. Their simple brown plumage and small size place them amongst the least noticeable of birds, till the peculiar sweetness of their song is heard. They are plentiful in the market. Their Maltese name is *Rossignol*. They are one of the thirty-two species of *Sylviadæ* found in the island. Amongst these are the *Hedge Sparrow*, the *Wheatear*, the *Redstart*, the *Rufous Wheatear* [*Saxicola Stapazina*], the *Rufous Sedge Warbler* [*Salicaria Galactotes*], the *Blackcap*, the *Chiff Chaff*, the *Wood Wren*, *Willow Wren*, *Golden-crested Wren*, and *Fire-crested Wren* [*Regulus Ignicapillus*]; also the *Rufous Warbler* [*Sylvia Rufa*], and *Bonelli's Warbler* [*Sylvia Bonelli*].

Two little birds of the same family are very abundant on Fort Manuel Island, and amongst the shrubs and sunnyslopes of the Soldiers' Cemeteries at Florian. These are the *Orphean Warbler* [*Curruca Orphea*], and the *Passerine* or *Subalpine Warbler* [*Curruca Leucopogon*]. Their song is a sweet one, and resembles that of the *Robin*, which is also a visitor of the island. Another Maltese species of the same family is the *Sardinian Warbler* [*Sylvia Melanocephala*]. It is very

much like the Blackcap, but the whole of the head is black. The throat is white, and the general colour cinereous. In size it is one third less than the blackcap. The note is rather grating, and consists of about five chirps rapidly uttered. Another of the *Sylviadæ* is the *Dartford Warbler* [*Melizophilus Provincialis*].

Four kinds of *Owls* inhabit Malta. The smallest and most interesting is the *Scops-eared Owl* [*Scops Aldrovandi*]. They are often brought to market, and may be purchased for twopence each. Their height is about five inches, and their plumage grey. Their "horns," together with their small size and very grave appearance, render them the most curious bird in the island. They are also said to be the same species as the "Bird of Minerva," the abundance and public regard to which in Athens gave rise to the common proverb quoted by Cicero γλαῦκ' εἰς Ἀθήνας [owls to Athens] equivalent to the English "Carry coals to Newcastle." Their favourite habitats are the dark places in the midst of the dense foliage of the Carob Tree [St. John's Bread]. There they doze away the unwelcome hours of dazzling sunshine, and there the boys of the Maltese villages have found that they may be made an easy prey. Hence their frequency in the markets. The other three kinds are

less often found. They are the *Short-eared Owl*, the *Barn Owl*, and the *Little Owl* [*Noctua Passerina*].

There are nineteen species of the noble family of Falconidæ in Malta. The chief of these, the *Imperial Eagle*, is not often seen, and mostly in the island of Gozo. Several dozen *Ospreys* were seen in one week whilst we were in Malta. The *Peregrine Falcon*, the *Lesser Kestrel*, the *Goss Hawk*, and the *Sparrow Hawk* are occasionally met with. Mr. Wright has shot several specimens of the *Pale-chested Harrier* [*Circus Pallidus*], which were not previously supposed to be found in the island. Another new species has also been recently met with, the *Falco Lagopus*, or *Rough-legged Falcon*. One only has been shot there, which was presented to the Museum of the University of Valletta. A fine specimen of the *Falco Gallicus* was recently brought from Gozo.

The Vulturidæ have only one representative in Malta, the *Egyptian Vulture* [*Neophron Percnopterus*] very rare there. Besides the *Honey Buzzard*, there are the *Marsh* and *Hen Harriers*, and the one called *Circus Cineraceus*.

The large birds of the families Gruidæ and Ardeidæ are numerous, at least in spring. There are found here two species of the former and fourteen of the latter. The two *Cranes* are the *Common* and *Numidian*

varieties. The *Common Purple* and *Great White Herons* are occasional visitants. The *Squacca Heron* pretty frequent. A sergeant on Fort Manuel Island recently killed two at one shot, and another was caught in the Dockyard Harbour.

The *Egret* [*Ardea Garzetta*] is not very rare. It must not be confounded with the *Buff-backed Heron* [*Ardea Egretoides*], which very much resembles it. The latter is, perhaps, the most abundant of the many birds of Egypt. We saw flocks of it dotting the country nearly all the way from Alexandria to Cairo. It is only occasional in Malta. Persons frequently make the absurd error of calling it "the Sacred Ibis," which is a bird with dark plumage, and of altogether a different shape. Possibly the idea arose from the fact that the *Ardea Garzetta* is really held in such respect by the Egyptian peasantry, that it is considered wrong to kill them. It is often called the "White" Heron, because the "buff" is scarcely visible in winter, and only in a light patch on its head. It has a yellow bill and no tuft, whereas the *Egret* has a black bill and elegant pendent crest. At a distance it is very difficult to distinguish the two.

The *Little Bittern* [*Botaurus Minutus*] lies hid in the fields of Sulla in spring.

Other birds of the *Ardeidæ* sometimes seen on the

island are the *Night Heron*, *White and Black Stork*, *White Spoonbill*, the *Glossy Ibis* [*Ibis Falcinellus*], and the *Flamingo* [*Phœnicopterus Antiquorum*].

At the Marsa at the flat inner end of the Grand Harbour, is a tract of low-lying land, which is one of the principal haunts for birds in the neighbourhood of Valletta, and the chief place where sportsmen and ornithologists look out for them.

The *Pratincole* [*Glareola Torquata*] with its peculiar collar-like mark on the neck, is found here, and several of the *Rail* tribe, as the *Water and Land Rails*, the *Spotted Crake* [*Crex Porzana*], the *Little Crake* [*Crex Pusillus*], and the *Moor-hen*.

The only one of the *Lobepididæ* found is the *Fulica Atra*.

The *Quail* [*Coturnix Vulgaris*] is quite plentiful in spring, and is in good demand in the markets. Although frequent only at this season, they are to be met with all the year round, as some remain in the island to breed. The only other two species of *Tetraonidæ* are the *Pin-tailed Grouse* and the *Barbary Partridge* [*Perdix Petrosa*].

Of the *Struthionidæ* there are also three species, the *Great Bustard* (of which only two or three specimens have been caught), the *Little Bustard*, rare specimens of which may be seen in the Public Library

and University Museum, and the still rarer *Ruffed Bustard* [*Otis Hubara*], one of which is also in the University.

There are twelve of the Charadriadæ. Mr. Schembri has admitted the *Vanellus Gregarius* into his catalogue by mistake. The *Norfolk* and *Golden Plovers* are common, but the *Cream-coloured Courser* [Charadriadæ *Cursorius Europæus*] is less frequent. The Maltese call it "Pluviera tal Inghilterra" ("the English Plover") but it is difficult to imagine why. Some years ago a number of the *Kentish Plovers* were shot in Malta, but they do not appear to have been seen there since that time. The *Oyster Catcher* [*Hæmatopus Ostralegus*] and the *Stilt Plover* are occasionally met with.

There are four of the Laniadæ, the species *Minor*, *Excubitor*, *Meridionalis*, and *Rufus*; the last is the common *Shrike* of Malta. Of the *Flycatchers* [Muscicapidæ] there are the *Spotted* and *Pied* varieties.

There are six of the *Wagtails* (Motacilladæ), including the species *Neglecta* and *Melanocephala*.

The Anthidæ have ten species, half of which are *Pipits*, including the *Tawny Pipit*, [called *Anthus Campestris* and *Rufescens*] and the *Richard's Pipit* [*Anthus Ricardi*]. The *Larks* are the *Mongolian* and

Short-toed varieties, as well as the *Skylark*, *Woodlark*, and *Crested Lark*.

Six species of *Bunting* [Emberizidæ] are found, including the *Ortolan Bunting* [Emberiza Hortulana Ortulan].

The large family of *Finches* [Fringillidæ] has sixteen species in Malta. They include the common *Hawfinch* (which has a very large thick bill), the *Greenfinch*, *Chaffinch*, and *Bramblefinch*. The *Fringilla Amadava* was erroneously inserted in one of the Maltese catalogues. The English House-Sparrow is not found in Malta, though this also is stated by mistake in the same list. Instead of *Passer Domesticus* it should have been written *Passer Italicus* [the Italian Sparrow], which is the one most common in the island. It has a reddish-brown head, and more resembles the *Tree Sparrow* [*Passer Montanus*] which is also Maltese. The *Spanish Sparrow* [*Passer Hispaniolensis*] is also very common there, and can scarcely be distinguished from the *P. Italicus*. The *Siskin*, *Linnet*, and *Goldfinch* are met with. A considerable flock of Goldfinches was seen this spring on Fort Manuel Island. The *Serin Finch* [*Coccothraustes Serinus*] is pretty abundant in the Soldiers' Cemetery at Florian. The boys catch many of them in nets. They are about the size

of the Siskin, but are yellower. The *Bullfinch* is very rare indeed in Malta.

The four remaining species of Fringillidæ are the *Coccothraustes Incerta* and *Petronia*, the *Vinous Grosbeak* [*Pyrrhula Githaginea*] and the *Crossbill*.

Three *Starlings* [Sturnidæ] are Maltese, the *Vulgaris*, *Unicolor* [*Sardinian Starling*], and *Roseus* [*Rose-coloured Starling*].

Of the Corvidæ there are the *Rook*, the *Jackdaw*, and the *Magpie*. The last can scarcely be said to visit Malta, for it is extremely rare. The *Jackdaw* is numerous amongst the high fortifications and deep fosses of Valletta, and its peninsular suburbs. *Rooks* are scarce. Perhaps this is owing to the want of high trees, to the vigilance of the peasantry, and to the baked soil and absence of insect food in sufficient abundance to satisfy them and the many other birds in addition.

The Picidæ are represented by the *Wryneck*, which is tolerably abundant.

There is also one of the Certhiadæ, the pretty *Hoopoe* [*Upupa Epops*]. They only visit Malta during their passage from migration. They have crests, but seldom spread them out.

Of the Cuculidæ there are two species, the *Common* and the *Great Crested Cuckoo* [*Coccysus Glandarius*].

The only one of the *Haleyonidæ* is the *Alcedo Ispida*.

The six species of *Hirundinæ* include the *White-bellied Swift* [*Cypselus Alpinus*].

There is one of the *Caprimulgidæ*, the *Common Nightjar*. They are abundant in spring, and are eaten by the Maltese. They are very difficult to skin for ornithological purposes.

Four species of *Columbidæ* are made up by the *Rock*, *Wood*, and *Stock Pigeons* and the *Turtle Dove*. The latter is exceedingly plentiful in the season, and large wicker baskets, containing scores of them, are hawked about the streets of Valletta to sell for making "pigeon pies."

There are twenty-one species of *Scolopacidæ*. Amongst these are the *Whimbrel*, the *Green Sandpiper*, the *Greenshank*, the *Greenshank Snipe* [*Totanus Stagnatilis*], and the *Avoset*.

The *Ruff* and *Reeve* are occasional. The former is the male, and the latter the female, of the same species [*Machetes Pugnax*]. It is very rare to find one with the ruff.

The *Woodcock* is plentiful in the market during winter. The large *Double* or *Solitary Snipes* [*Scolopax Major*] are seen sometimes. The *Common Snipe* is abundant in spring, especially in the *Marsa*.

The *Slender-billed Curlew* [*Numenius Tenuirostris*] is occasionally found ; Mr. Wright shot four within a short period.

Four small species of Scolopacidæ are the *Knot*, the *Little Stint*, the *Dunlin*, and the *Red or Curlew Sandpiper* [*Tringa Subarquata*].

There are thirteen of the Anatidæ. The most elegant of these is the *Gargany, or Summer Teal* [*Anas Querquedula*]. This is a beautiful bird ; its feathers are exquisitely and regularly marked, though by no means of striking colours. They are brought to market from time to time, as are also the *Shoveller* and the *Sheldrake*. *Teal* are plentiful. The *Pintailed Duck*, the *Nyroca Duck*, the *Tufted Duck*, and the *Red-breasted Merganser*, are other species of the same family. The adult male of the *Merganser* is not common, but many specimens in immature plumage are shot.

Only one of the Alcadæ has been found in the Maltese Islands,—the *Puffin* [*Mormon Arcticus*].

The four Colymbidæ are the *Red-throated Diver*, and the *Crested, Sclavonian, and Little Grebes*.

Two Pelicanidæ are the *Great White Pelican* [*Pelicanus Onocrotalus*] and the *Phalacrocorax Carbo* [*Cormorant*].

The Laridæ have eighteen species which are met

with here, six of which are *Terns*, including the varieties *Fissipes*, *Boysii*, *Leucoptera*, *Leucopareia*, and the *Lesser* and *Common Tern*. Amongst the *Gulls* are the *Black-headed* and *Masked Gulls*. The *Stormy Petrel* is, by at least one ornithologist, supposed to be not precisely identical with that found elsewhere; but this opinion has not been confirmed.

Three other *Laridæ* are, the *Pomarine Skua* and two *Shearwaters* [*Cinereus* and *Anglorum*].

The ornithology of Malta includes thirty-five families, and two hundred and thirty-two species.

. For many of the above particulars respecting the birds of Malta I am indebted to the kind assistance of my friend Samuel Stafford Allen.

CONCHOLOGY.

Land and Fresh Water Shells of Malta.

Helix Aspersa.

Helix Aperta.

Helix Pisana.

Helix Vermiculata.

Helix Lenticulata.

Helix Variabilis.

Helix Flavida.

Helix Solaroides.

Helix Candidissima.

Helix Striata.

Helix *Rugosula*.
Helix *Conspurcata*.
Helix *Melitensis*.
Helix (*Zonites*) *Cellaria*.
Cyclostoma *Elegans*, var. *Melitense*.
Cyclostoma *Elegans*, var. *Ferrugineum*.
Bulimus *Decollatus*.
Bulimus *Acutus*.
Pupa *Granum*.
Achatina *Acicula*.
Achatina *Folliculis*.
Clausilia *Macrostoma*.
Clausilia *Papillaris*.
Clausilia *Scalaria*.
Clausilia *Mamoensis*.
Limax *Nigricans*.
Planorbis *Marginatus*.
Limneus *Pereger*.
Auricula *Myosotis*.
Auricula *Firminii*.
Ancylus *Fluviatilis*.
Paludina.

NOTES ON SOME OF THE ABOVE SHELLS.

Helix Aspersa—like the English species, but larger.

Helix Lenticulata—flat, keeled, pale pinkish brown.

Helix Aperta—yellowish brown, very wide mouth, very striate all over.

Helix Rugusola—top-shaped, keeled, transversely striate.

Helix Pisana—pale pink, interruptedly banded with brown; bands narrow.

Helix Variabilis—upper part brown all over, with close lines and striae.

Helix Vermiculata—like *Aspersa*, but exceedingly interrupted in its bands, and mottled with pale brown.

Helix Solaroides (name proposed by Dr. Gavino Gulia, of Valletta, from its resemblance to the genus *Solarium*)—whitish; whorls are angular, flat, spirally striated: a most elegant shell.

Helix Striata—deep narrow umbilicus, the bands *themselves* composed of striae.

Helix Flavida—like a pale *H. Concinna*, but striate transversely all over.

Helix Candidissima—entirely white; scarcely any furrows between the whorls.

Helix Melitensis—two-thirds of an inch in diameter; white, delicate, *transverse*, brown bands.

Helix Conspurcata—like *Caperata*, but not dark tipped.

Pupa Granum—very small, acute at end.

Bulimus Decollatus—5½ whorls; seldom found entire.

Bulimus Acutus—seven or eight whorls; one tooth at the lower corner of the mouth.

Cyclostoma Melitense—whitish, whorls large and convex, mouth recurved: ditto var. *Ferrugineum* is of a dark brown.

Clausilia Mamoensis—rare, very ventricose.

Clausilia Papillaris—pale pinkish brown, smooth, with a dotted spiral line.

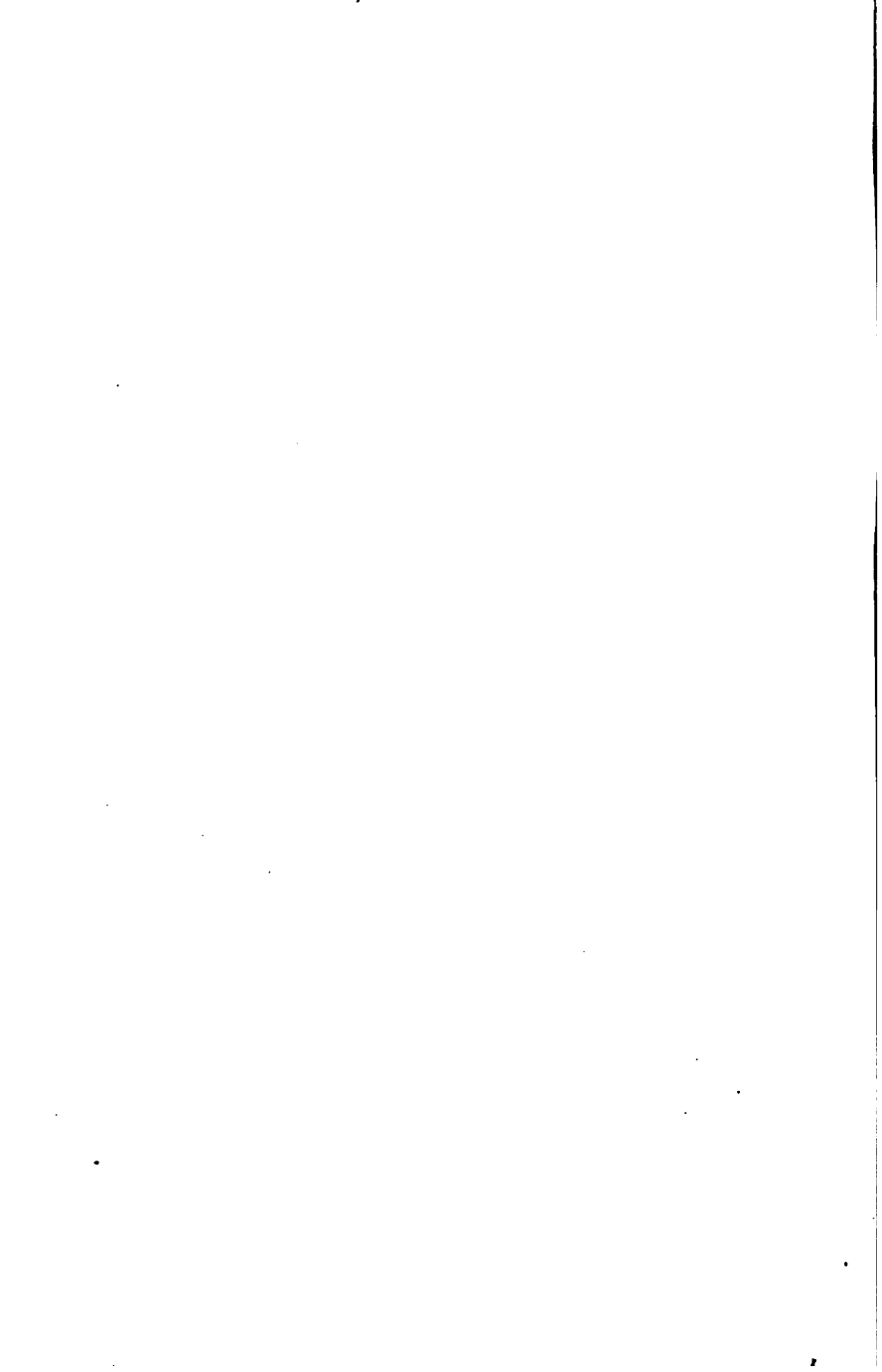
Clausilia Macrostoma—deeply striate; mouth recurved.

* * The preceding list embraces, I believe, all the ordinary, and nearly, if not quite, all the rare land and fresh-water shells of Malta. The small number of species may be accounted for by the nature of the ground—chiefly sandstone,—and by the excessive heat of summer and autumn, when all pools and streams are dried up.

SECTION VI.

St. Paul's Day and Passion Week in Malta.

[DESCRIPTIONS IN DETAIL OF THE RELIGIOUS FESTIVALS,
CEREMONIES, AND PROCESSIONS, WHICH CHARACTERIZE
MALTA BEYOND ALMOST ANY OTHER PART OF CATHOLIC
CHRISTENDOM.]



SECTION VI.

St. Paul's Day and Passion Week in Malta.

ST. PAUL'S DAY.

The tenth of February is St. Paul's Day—the greatest “Festa” in the Maltese Calendar ; he being the patron saint of the island, as Patrick is in Ireland and Spiridion in Corfu. The preceding evening, Valletta [especially the Strada San Paolo] is brilliantly illuminated, and for several days workmen are busily engaged in erecting at each end of that street triumphal arches, adorned with various devices. On the “Festa” the entire length of the same street is a brilliant scene of crimson drapery, as from most of the windows and balconies are suspended banners and embroidered canopies of that colour.

In that part of Strada San Paolo in which the Church of the Apostle is situated, special crowds are collected throughout the day ; and in front of the

entrances are tall lamps decorated with glass and spangles. All the morning and forenoon multitudes crowd every part of St. Paul's Church, to attend the particular masses celebrated on the occasion, and to hear the sacred music performed by a special choir. That church is one of the largest in Malta, and its interior is so thronged, that for hours it is difficult to get in or out. Besides its usual and permanent decorations of gold, marble, silver candelabra, statues, and crimson drapery, there are on this occasion many other ornaments, such as numerous large silver vases of brilliant artificial flowers, hanging wreaths of immortelles, and additional lofty wax candles in front of the various altars, and inserted in almost all parts of the church.

Before and around the high altar are lines of priests and acolytes, splendidly robed. Near them, on a gorgeous throne, is the Bishop of Malta, with his mitre and his high silver crozier borne by an attendant priest. Ranged on his right and left are the aged canons and superior clergy, with robes of rich red velvet, and large gold crosses on their breasts. Overhead, high above the entrance, are the musicians and the choir, who perform sacred music with very vigorous action, and chant "Hallelujahs" in a seeming frenzy of sound,

whilst occasionally they loudly dash their music-books on the panels in front of them to increase the effect. All the side chapels behind and between the colonnades of the broad central aisle are alike crowded as the other parts of the church, and especially with kneeling ladies. It is difficult to avoid stepping on their black silk dresses, they are so close together over every available portion of the marble floor.

The various parts of the services, the chants in sonorous Latin pronounced in the Italian manner, the quieter recitations at intervals of the chief officiating priest, then the choir overhead, the fumes of the crowded lights and burning censers, the uninterrupted extent of elaborate decoration and paintings, and the dense silent crowds, together make up a scene of exciting interest. Yet the priests, both old and young, the presiding prelate and dignified canons, all wear an air as of weary consciousness of routine.

In the large side vestibule of the church are several little boys, dressed as acolytes, and seeming much excited and pleased with their official functions on such an important occasion. The boys chosen for this office are generally of pleasing appearance. Two bright little fellows are prattling away to a benevolent looking old priest, who is comfortably reclining in a large arm-chair.

Amongst the persons in the robing-rooms is one whose crimson and purple costume is particularly conspicuous. This is the mace-bearer. He wears a large wig, like a judge, and carries a long silver mace, very thick and weighty at the top. This is borne in front of the canons and Bishop at High Mass.

After the musical part of the service is over, the body of the church remains still as crowded as before with persons listening to a sermon preached by an ecclesiastic in a long black close robe and black cap. His sermon is extempore, and delivered with much liveliness of manner and emphasis.

PROCESSION OF ST. PAUL.

In the afternoon of St. Paul's Day takes place a grand ecclesiastical procession, consisting of the lay confraternities and auxiliaries of the various churches and the respective orders of friars and beneficed priests. The streets of Valletta are densely crowded, much more so than in the forenoon. Most persons are dressed in their best clothes, and poor men who on ordinary days, and on almost every other day of the year, dress in ragged thin trowsers and a loose hanging jacket thrown over their shoulders, now appear as fashionable gentlemen in black clothes, good hats, and silk cravats.

The ladies are everywhere conspicuous in their neat black silk "faldettos." The faldetto is the characteristic female dress of the Maltese. It is a long black mantle, which arches over the head and shoulders by means of a wire or whalebone stiffening, and so combines the purposes of bonnet and shawl in one article of dress.

The balconies outside the upper windows in the main streets are crowded with lady spectators.

About four o'clock the procession emerges from the front entrance of the Church of St. Paul, in the Strada San Paolo. It is formed and arranged within the church, as the members enter from the side door in another street.

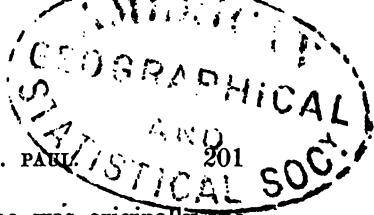
First come the *fratelli* or lay brothers. These are confraternities, often of poor persons, who, with others, form themselves into a standing committee to watch over the interests and decorations of their respective parish churches. They are a sort of volunteer corps of churchwardens, who collect funds for the repair and adornment of the altars, statues, and pictures, in their places of worship, which are further allotted to individual oversight. This system partly accounts for the astonishing abundance and sustained good condition of the ornamental fittings of Maltese churches.

Although each such confraternity of laymen has some

distinctive style of dress for ceremonial occasions, yet the general appearance is of long close white robes with red or blue tippets over them, and a white hanging cap on the head, and thick white sashes round the waist. In the procession each confraternity is preceded by a lofty crucifix, borne on a pole, and with two similar poles at the sides, each surmounted by a silver lantern.

As each crucifix passes, the crowd mostly take off their hats. Some of the bearers of these crucifixes, however, seem very cheerful and even merry. Many of those walking in the procession (both lay and clerical) are chatting to one another, or nodding and smiling familiarly, as they recognize their friends amongst the spectators.

All the middle of the streets is left clear for the procession. Interspersed amongst the confraternities are banners, chiefly of a scarlet colour. Next after the laymen follow the regular clergy. The Capuchins wear their brown coarse robes, rope girdles, and have bare or roughly sandalled feet, well browned countenances, and free hair. The other members of the Franciscan order follow in black robes, the Carmelites and Dominicans in white and black, the Augustinians in broad black robes, with very large sweeping sleeves (the usual costume seen in the



portraits of Martin Luther, who was originally one of their order). Then come the secular priests ; first the juniors, many of them mere children, but very neatly robed in fringed surplices, snow-white, over a jet-black underdress, and with square black caps. Some of them are very intelligent looking boys ; others elder youths ; and, after these, men of maturer years and more careworn looks. Lastly come the canons in their more splendid robes and preceded by the mace-bearer, resembling a beadle, and followed by a senior canon, bearing in a costly shrine a relic of the Apostle. The whole procession is brought to a close by a large statue of St. Paul, on a massive base, supported by figures of cherubim, and the whole resting on a platform, carried on poles, on the shoulders of six or eight strong men.

The procession extends about a mile, as all walk in couples, one on each side of the street, and each couple clearly separated from the next. Each person also bears in one hand a long wax candle, lighted. The train starts from St. Paul's Church, walks down the Strada San Paolo, under a triumphal arch, to Fort St. Elmo, at the extreme end of the peninsula of Valletta ; then turns up the main street or Strada Reale, which they promenade from end to end as far as the Porta Reale, at the land extremity of the

city ; then turning round near the highest fortifications, passes through another triumphal arch, down to the place whence they had started, after a march of nearly two miles. Altogether it is a striking spectacle, certainly a very brilliant one as to colour and speciality of costume.

PASSION WEEK.

This is the most solemn and important week of the year throughout the Roman Church, and nowhere [with perhaps the single exception of Rome itself] is it celebrated with more ceremony than in Malta. It commences with Palm Sunday ; but the chief services of the week are on Holy Wednesday, Holy Thursday, and Good Friday. These are crowned by the celebration of the Resurrection on Easter Sunday, one week from Palm Sunday.

The Roman Catholic Church chiefly commemorate in this way the *sufferings* of our Lord, but the Greek Church rather cherishes the anniversary of His *resurrection*.

On Palm Sunday many branches of the palm tree are brought into Valletta, from the few which grow in the island. But a much larger quantity of olive branches are used as a substitute. These are carried by the Catholics in their bosoms, or elsewhere about

their persons, during Palm Sunday, and often for a considerable part of the week. The women and children plait some of the strips of palm leaf into small crosses and rosettes, which is a convenient and tasteful way of wearing them.

About this time of the year, one may see in Valletta the procession of the priests and confraternities, whose duty it is to collect alms and pray for the souls of deceased criminals, and of other persons in purgatory. They are the brethren of the *Misericordia*, or Order of Mercy, and wear a hideous dress sweeping over the head and shoulders, and leaving no appearance of the neck or face, except through two small angular holes cut just in front of the eyes. All move along very slowly, bearing wax candles three or four feet long in one hand, and a wooden cross, without any image of our Lord on it, in the other. Each wears a girdle, from which is suspended a rosary of large beads. The procession is brought up in the rear by half a dozen men bearing on their shoulders a heavy platform, on which is a lofty statue of the Virgin and infant Saviour, the former with a countenance expressive of extreme agony and mournfulness. On the whole, this is perhaps the most sombre religious sight to be witnessed in any Catholic country.

“ HOLY WEDNESDAY.”

The afternoon or eve of Holy Wednesday is a sort of preparatory introduction to the special solemnities of “Holy Thursday.” On this occasion I attended the service in St. Augustine’s Church. At the upper end is a double semicircle of clergy and acolytes, behind the Grand Altar, whilst in front of it is a pedestal bearing a chandelier of fifteen lighted candles, all rising to a point in the middle of the set.

The whole of the priests are reading and chanting in a mournful tone the fifteen penitential Psalms. As each is concluded, an acolyte comes forward with a lofty rod, bearing an extinguisher at its top; with this he puts out one of the candles. After another ten minutes another psalm is ended, and then another light is extinguished. After the fifteen are thus quenched, the six lofty candles on the great altar are also successively put out, and then any other lamp or light that may be burning in the church.

Soon afterwards the service terminates by a strange ceremony. All the priests and acolytes, and some

of the congregation also, at the conclusion of this solemnly commemorative occasion, finish the whole by knocking loudly on the desks, forms, and floor, with pieces of wood, books, or anything that may come to hand conveniently for making a noise. The acolytes and junior portion of the congregation seem to enjoy this, and enter with great interest on the performance of it. Numbers of young persons come forward to the altar-steps to have a good sight and hearing of what is evidently the best part of the solemnity to themselves.

When all is over there is a general rush of the junior part of the congregation to other churches, so as to be in time to witness a second sight of the same conclusion, in places where the services may not yet have ended.

It was explained to me that these rapping sounds are intended as an impressive reminder of the noises made at the Crucifixion by driving the nails into the cross through the body and limbs of our Lord. As to any reverential impressions produced by such a practical mode of commemoration, it appears certainly far more fanciful than real.

As I was told that at St. John's Cathedral the same service would be more impressive than else-

where, I took my way thither, after leaving St. Augustine's, and, on entering it, found that the chanting and whole proceedings were being conducted with much greater slowness and attention to detail than in the other, where it had seemed as if the priests were trying to get through the prescribed routine as fast as possible. Not so, however, in the grand vaulted aisles of St. John. There the audience is a large and crowded one. There is also silence and attention, and much greater care is bestowed upon the musical part of the ceremony. Large violins and pianofortes, together with a well-trained choir of priests and acolytes, greatly aid the external effectiveness of the occasion. Here, as in the other churches, all the crucifixes and paintings in the different parts of the building are closely veiled and enveloped in black drapery. Even the organs also are thus covered and kept silent on account of the solemn memories of the week. Other instruments of music are permitted instead.

At St. John's there is always a large staff of clergy in attendance, with many well-dressed acolytes. The latter, with their boyish countenances, their short semi-transparent snowy robes of lawn, with sweeping sleeves, their jet black under-robcs, and their brisker

tripping motions, form a very interesting part of the sight.

The elder clergy, according to their rank, wear white satin robes, with golden devices, or rich brown stoles, or thick capes of ermine and purple, with heavy golden crosses suspended round their necks by chains of the same precious metal.

The intervals between the successive extinguishings of candle after candle in St. John's are far longer—double or treble the time taken in St. Augustine's.

At last all the Psalms are finished. Then the grand altar-lights, each eight feet high, are quenched, and the church is left in the gloom of rapidly-closing evening. Then comes the conclusion, for which all present seem waiting with interest. The priests and acolytes behind and around the altar sound the rattling confusion of the “driving in of nails.” It is immediately taken up by many all over the church. Boys may be seen drumming lustily on wooden seats, and even ladies laughing as they knock together the chairs on which they have just been kneeling. Thus ended in St. John's this preliminary of the solemnities of the end of Passion Week.

THE BELLS IN PASSION WEEK.

In some (if not all) of the Maltese churches, the bells are not rung during Passion Week until Good Friday is over. This produces an unusual quiet in Valletta, which resounds with bells on other occasions from morning till night, though with very little harmony. Like the organs they are, however, kept still during this solemn week. Instead of ringing them, a strange loud rattle is made by knocking large pieces of wood together in each belfry, or in an open space in front of it. This gives notice of the services to the neighbouring inhabitants. After Good Friday the bells ring out loudly and continuously in their ordinary discord. Other noises are on this occasion made, (I believe) either by muffled bells or harsh-sounding drums, and I was informed that this is meant to have allusion to the noise of "the breaking of Judas' bones!"

"HOLY THURSDAY."

This is the chief day in Passion Week, or at least in Malta, for its observance is there of much greater interest than that of Good Friday. Services commence early in each church, but of course the

ceremonies are best seen in St. John's, as the Bishop and principal clergy of the Island are all in attendance, and form a staff of more than three-score priests.

After the morning masses and special service, comes the annual ceremony of consecrating oil for the most solemn offices of the Church during the following year, such as that of extreme unction for the dying.

A particular course of chanted prayers and of genuflections accompanies this ceremony. The Bishop, dressed in satin and gold, and wearing a lofty mitre, sits in front of the grand altar. Near him is placed a table, to which are brought in solemn procession four or five large golden vessels, containing the oil which is to be blessed. An acolyte brings forward a large embossed volume for the Bishop to read the forms of ceremonial from. At each side are other acolytes with long lights. When all the oil is consecrated, it is left on the table, whilst each of the elder priests advances towards it, in turn, from the foot of the altar. As each comes forward he falls on his knees at almost every step, and says whilst kneeling, “ *Ave ! sancte oleum,*” [Hail ! holy oil]. Thus, by degrees, he reaches the table, and then kisses the sacred vessels, and again retires with other similar genuflections. It takes an hour or more to

go through the whole ceremony of thus consecrating and saluting the oil. The long continuance of the kneeling advances of the priests, with their unvarying form of words in saluting, becomes wearisome.

At last it is finished. Then the junior priests form a long procession, with lights as high as themselves, and with an elevated veiled and draped crucifix. Thus they pass down the centre of the aisle, and bear a portion of the oil to its appointed place in an adjoining chapel. Afterwards the whole three-score of priests and canons, with the Bishop, carrying the Host under a canopy borne by six priests, form a longer and more imposing procession through the congregation, and disappear from the scene for about ten minutes, during which interval the densely crowded cathedral wears an air of cheerful bustle, as it affords a sort of breathing time after several hours of service.

By and by the same procession re-enters the church, and marches up to the altar-platform, which is raised above the rest of the marble floor, and separated from it, in addition, by a fine balustrade. Chanting and genuflexions are resumed.

Other portions of service are gone through, during which the Bishop is repeatedly robed and disrobed; sometimes being seen in white lawn, then in black, then again in satin and gold, and with his mitre,

chain, and cross, and holding in his hand a heavy golden crozier. Amongst his attendants near the altar is his mace-bearer, dressed in a singularly conspicuous robe of red, blue, and purple, and with a flowing wig. Near him are the Bishop's private footmen, in coats of broad silver-lace, scarlet plush waistcoat and pantaloons, and cocked hats. Everything connected with the scene is of brilliant colours and costly materials, and aided by artistic and musical accompaniments.

Throughout the morning there have been sitting in a conspicuous position at the side of the Cathedral, just below the altar, twelve old men dressed in coarse white robes, like dressing-gowns, and looped at the waist by white tape. These men represent the Twelve Apostles waiting to undergo the ceremony of *feet-washing* by the Bishop, as a commemoration of the scene recorded in the Gospel of John. This constitutes the crowning and most interesting ceremony of the occasion.

After the services have all been gone through, or nearly so, and when noon is passed, the Bishop is once more disrobed, in memory of our Saviour laying aside His garments. He is then girded with a large apron, his sleeves are tucked up, and his mitre put on. Gold basins and ewers are produced and borne before

him by the senior and junior clergy, who proceed with him to the side of the aisle where the twelve are sitting in expectancy. At the time of my visit to the Cathedral, just as the operation was commencing, some confusion took place owing to the Bishop scalding his fingers in the water, which an inattentive acolyte had brought too near the boiling point. Presently the ceremony proceeded as usual, and, one after another, the old men had a little water poured over their feet, which are then wiped and finally kissed by the Bishop. After each man is washed, a priest brings him a donation of money, and a large loaf of bread in the shape of a ring. Its diameter is so broad that each recipient can almost put his head and shoulders through the middle of it.

The feet-washing excites the greatest interest all over the congregation. Gentlemen and ladies mount on chairs to obtain a good sight, acolytes and laymen throng to the balustrades of the altar-platform to look down on the Bishop below, whilst the gratitied old men appear quite as pleased as any.

When all is completed the Bishop is again brought back before the altar, and once more enthroned and robed, after he has washed his hands in a golden basin. The service then terminates, and with it the most peculiar ceremony of the Catholic year in Malta.

I was informed that the gratuities presented to the twelve men amount to ten shillings for each. These and many other expenses of a similar kind are given from the Bishop's private purse. His income is about £4000 per annum, chiefly derived from church property in the island. The greater part of this he spends on charitable and ecclesiastical purposes. His household consists of very few servants, and he lives in a plain style in private. He resides in the Strada Vescovo [Bishop Street], and his house is only a few doors above that of the Protestant Bishop of Gibraltar and Malta. Both episcopal residences are recognizable in looking down the street by a plain pillared portico with steps in front. The Catholic Bishop is well esteemed in Malta, and is said to be desirous of introducing some reforms, such as a less frequent ringing of the numerous bells ; but, in these and other respects, he finds it difficult to overcome the long-established feelings of the islanders.

THE PROCESSION OF THE DIVINE PASSION.

The grandest of all the religious processions which are witnessed in Malta during the Catholic year is that of the Divine Passion. It takes place after nightfall on "Holy Thursday," and is much more imposing than even the great annual Procession of

St. Paul. The Procession of the Divine Passion consists of representations, on a large scale, of the scenes of our Lord's last agony and Crucifixion. This is done by means of life-sized figures on heavy frames, which require from twelve to eighteen men to bear them aloft. A space of about a hundred yards separates each solemn scene from the next following. These intervals are filled up by a double line of priests and acolytes, all bearing lofty poles with lanterns on the top, or thick wax candles from four to six feet long. Every pavement and window is crowded with spectators. Policemen walk quietly along outside the pavements, to keep the procession unobstructed by persons getting in the way. The darkness adds to the solemnity and excitement of the time, and gives full effect to the long lines of moving lamps and torches seen throughout the length of the streets in or near remote perspective.

The procession moves along at a very slow funereal pace, making long halts every few minutes, to afford a breathing-time to the bearers of the massive effigies. During these halts poles are used to prop up the frames on which the figures are placed. All the members of the procession are appropriately dressed, being either in their clerical robes, or in the costumes of their respective monastic and lay confraternities.

Many appear in the strange habit of the Misericordia—a dark enveloping mantle, with two small holes for the eyes, and a girdle, beads, and wooden cross.

The route taken by the procession is through the long streets of St. Ursula, St. Paul, and the Strada Mercanti. When the advanced part of it is at the top of one street, the rear has not appeared in sight, but is nearly a mile off as to length, though much nearer in side distance, because of the parallelism of the streets of Valletta.

The first of the large modelled scenes is a figure of our Lord in His agony at Gethsemane. An angel bearing a cup bends sympathizingly towards Him.

After an interval of torch-bearers comes the second, which represents Jesus just after being scourged. He is seen bound, bleeding, and bruised. The life-size of His figure, and of the other persons represented in these scenes, together with the artistic skill displayed in their execution, render them peculiarly striking as a spectacle.

The attendance of a large brass band, playing mournful music as they slowly march along, and the quiet respectful seriousness of the people on the densely crowded pavements and balconies, together with the dark shadows and bright torchlight, add still further to the whole impressiveness. Yet the

chief element of solemnity is that derived from the consideration that our Divine Saviour did once personally endure, for our sakes, the successive stages of prolonged suffering represented by the series of these elevated groups.

The third scene is that of our Lord, arrayed in a purple or rather crimson robe, and crowned with thorns, whilst He bears the mock sceptre of a reed in His hands.

Next follows a large figure of the Virgin Mother, holding a white handkerchief, which she is traditioned to have used for wiping the perspiration and blood from the Redeemer's face ; after which, it is said, a miraculous fac-simile of His portrait remained on it. This likeness is depicted on the handkerchief borne by her figure.

The fifth scene of the procession is a lofty Roman banner, with the usual inscription of S. P. Q. R. (*Senatus Populusque Romanus*) and surmounted by the imperial eagle. In front of this banner are carried, by separate bearers, the various instruments used at the Crucifixion, such as the hammer, nails, pincers ; and the dice-boxes, commemorative of those used by the soldiery when casting lots for Christ's raiment.

The next is a solitary figure of our Saviour bending

almost to the earth beneath the oppressive burden of a massive cross. This is a specially affecting representation.

It is followed by a band of musicians, after whom is borne a high Crucifixion scene, exhibiting the Redeemer nailed to the Cross, and surmounted by the inscription I. N. R. I. [Jesus of Nazareth, King of the Jews]. Life-size figures of the Virgin, Mary Magdalene, and St. John, are standing at the foot of the Cross. This scene is even more brilliantly illuminated with lamps than most of the others. It is borne by eighteen men.

The ninth scene, yet more imposing, is that of the Divine Corpse laid out on cushions of richly embroidered materials, and surrounded by large bouquets of red and gold. The canopy is of almost transparent chintz, interwoven with gold-tracery, and supported at each corner by the figure of a guardian angel. Fourteen bright lamps throw around this scene a blaze of light as it is carried, elevated like the preceding one, on the shoulders of eighteen men. By the side of and following it come the canons and elder clergy, chanting at intervals in sonorous Latin.

The concluding part of the procession is a mournful-looking statue of the bereaved Virgin Mother. The

effect of this is in a great degree spoiled by the introduction of a large gilt dagger piercing the drapery of her bosom. This is in allusion to the passage—"Yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed."—After this had passed, a mingled train followed, leaving behind them a comparatively empty street, rendered doubly dark by contrast with the preceding glare of so many and brilliant lights.

GOOD FRIDAY.

On Good Friday, after the usual High Mass in the morning, the ceremony of the Adoration of the Cross takes place. In St. John's the Bishop is present as on previous days. When the proper time for the Adoration has arrived, a junior priest ascends with a ladder to the large veiled crucifix above the high altar. This he carefully takes down, with the assistance of several priests below, and it is then uncovered and displayed to public view, after having been kept closely veiled and draped during the preceding fortnight, as has also been the case with all the other crucifixes and pictures.

It is next laid down on cushions, previously placed for it in front of the altar. The Bishop and priests

now take off their shoes, or have them taken off by acolytes, and then march in procession with torches, and having their feet covered with close black stockings. They pass down the aisles, through the various side chapels, and return slowly through the centre of the crowded congregation. Each as he ascends the steps of the altar platform, bows, and then prostrates himself before the horizontal crucifix, kissing it reverently, and then taking his station, as before, around the altar.

After all, or nearly all, of the sixty priests and acolytes have done this, the Bishop is enthroned, in his robes and golden mitre, on the upper steps of the altar, whilst about six of the canons, wearing white mitres, range themselves on a lower step, and thus sit at his feet and close to the head of the crucifix which is lying in front of them. This was explained to me as being intended to commemorate the angels in white sitting at the Sepulchre.

The choir behind the altar joins in at intervals with a piano and violins, as the use of the organ and bells is under a ban till Good Friday is over.

On the same day, in the Church of St. Augustine, there is a side chapel fitted up so as to represent the Holy Sepulchre. By the aid of lamps, variously disposed, and by large painted scenes behind, it is

made to look just like a real tomb, with silent figures standing by, and a long receding background of colonnades. Above the chapel is the inscription—
“ *Hospes flecte genu tantum venerare sepulchrum.
Esse hominem crede hic et simul esse Deum.*”
(Visitor bend thy knee in veneration to the sepulchre; and believe that here is One who is man, and, at the same time, God). This scene is visited by kneeling crowds, during much of Holy Thursday and part of Good Friday.

In the evening the Church is cleared from its special decorations, and assumes its usual aspect; and a service follows, which includes the fifteen psalms and the successive extinguishing of as many candles, in a similar manner as in the ceremony on Holy Wednesday.

THE DESCENT FROM THE CROSS.

During the afternoon of Good Friday the churches are again crowded, to see the ceremony of taking down the representation of the body of our Lord from the cross. The large church of St. Paul's is particularly thronged to witness this scene. But previously a long extempore sermon, of about two hours' duration, is delivered. In St. Paul's the preacher, who preaches in the Maltese language, was

very lively in his tones and gestures, and continued pacing up and down the altar-platform during his address, sometimes earnestly appealing to the congregation, and then, with his back to them, loudly apostrophizing the large figure of the Redeemer, on the lofty crucifix raised for the occasion in front of the altar.

Towards the conclusion of the sermon, several priests in black robes come forward, and, ascending two ladders, carefully draw out the nails from the crucified body, and gently lower it on a couch. They and the whole audience then bow low before it. Soon afterwards the sermon ends, and the body is then borne in procession, with torches, to the other end of the church, where it is placed in front of a small side altar. The people now press forwards to see it. Many of them bring their rosaries. Two priests stand beside the body, one holding a money-box, and the other receiving each rosary as it is handed to him by its owner, together with a coin for the box. He then rubs the beads over the painted surface of the body, and gives them back to the possessors, who receive them reverently, with a belief that, for at least another twelvemonth, the rosaries have derived additional sanctity from undergoing this ceremony.

EASTER PROCESSION OF THE RESURRECTION.

The ceremonies of Passion Week are followed by an interesting one on Easter Sunday. This takes place at a very early hour, so that to witness it one must rise at three or four o'clock in the morning. At the steep descent of the Strada Reale towards Fort St. Elmo, crowds of people are rapidly collecting on every side, and thronging the pavements and the steps of houses and churches. Boys are climbing up the gratings of windows and the rails of vestibules, so as to have a good view.

Before daylight, and even as early as an hour or two after midnight, morning services have commenced in the churches, particularly in the Roman-Greek Church.

Towards six o'clock a life-sized image of our Saviour, standing erect with outstretched arms, and supported on a large framework, is borne out of the church on men's shoulders. This is followed by many spectators, and is preceded by lights and a crucifix. It is slowly carried down some of the streets to the bottom of the Strada Reale, and close to Fort St. Elmo, and thence a little way forward to the steep rise of the hill. There it stops a few minutes, for the bearers to get ready, and for the way in front to be cleared.

Presently, at a signal, off they start. About two dozen men, bearing aloft the large image of the risen Saviour, rush as fast as possible up the steepest part of the Strada Reale. Policemen and boys run before to clear the centre of the way. Arrived at the summit of the hill, the bearers stop, and are immediately relieved by others, so as to allow them to repair to the nearest liquor-shop for refreshment after their panting exertions. The image is then slowly carried back to the church whence it came, and the crowds disperse to an early breakfast, or to morning mass.

In the part of Valletta across the water, in the peninsula of Senglea, and, on the day that we witnessed the procession, the ecclesiastical authorities endeavoured to modify the observance of this popular custom, on account of its irregularity, and orders were given that it should not take place at so early an hour, and that the bells should not be rung. In spite of this the people persisted in having their way. Men forced an entrance into the belfry and rang the bells. A priest, in the fervour of his resistance, was said to have "laid open" a man's face with the end of a torch. There was a considerable stir and popular excitement for some hours; but, as the people ultimately carried their point, things soon became as quiet as usual.

"THE INVENTION OF THE CROSS."

About ten days after Passion Week is the celebration of the anniversary of the "Invention" or Discovery of the Cross used at our Lord's Death on Calvary. There is a tradition that the finding of this took place several hundred years after the Crucifixion, through the zealous efforts and researches of the Christian Empress Helena (an Englishwoman), the pious mother of Constantine the Great. It is further stated that at the same time the crosses of the two malefactors were discovered, but that the identity of "the true cross" was indicated by its miraculous effects.

The anniversary of this "Invention" is kept up in Malta as a Holy Day, and particularly in the afternoon, when the shops are generally closed, and all the church bells are rung together. The chief scene of the observance is the Franciscan Church at the eastern descent of Strada San Giovanni. This is darkened inside and greatly decorated.

After the services appropriate to the occasion, a long procession is formed with torches, crucifixes, and sacred banners, borne by lay brethren in their usual procession-dresses of white or brown robes and scarlet capes. Many small crosses, decorated with brilliant

garlands of flowers, are carried on this occasion. The procession is much the same as ordinary ecclesiastical ones in Malta, and is brought up in the rear by Franciscan friars, and by "the Host," borne by priests under a large canopy, supported by six or eight men. As each elevated crucifix appears, the crowd near it take off their hats and fall on their knees with reverent respect.

Amongst the junior friars I observed two very mournful looking youths, who had several times before attracted my attention in other processions. Both seemed to be in a state of the deepest dejection, and with red and swollen eyelids. They kept their eyes persistently fixed on the ground with an aspect of utter despair.

At the door of the church is an inscribed offer of plenary indulgence to votaries on that day, and a conspicuous inscription overhead, terminating with a precept to "adore the Holy Cross:"

About the same time as this holy day, occurs another in honour of St. Publius, the "chief man of the island," when Paul was shipwrecked. On the eve of this day there is a splendid illumination of the exterior and dome of a large church at Florian, outside the walls of Valletta. Although they thus honour Publius, the people of Florian scarcely notice

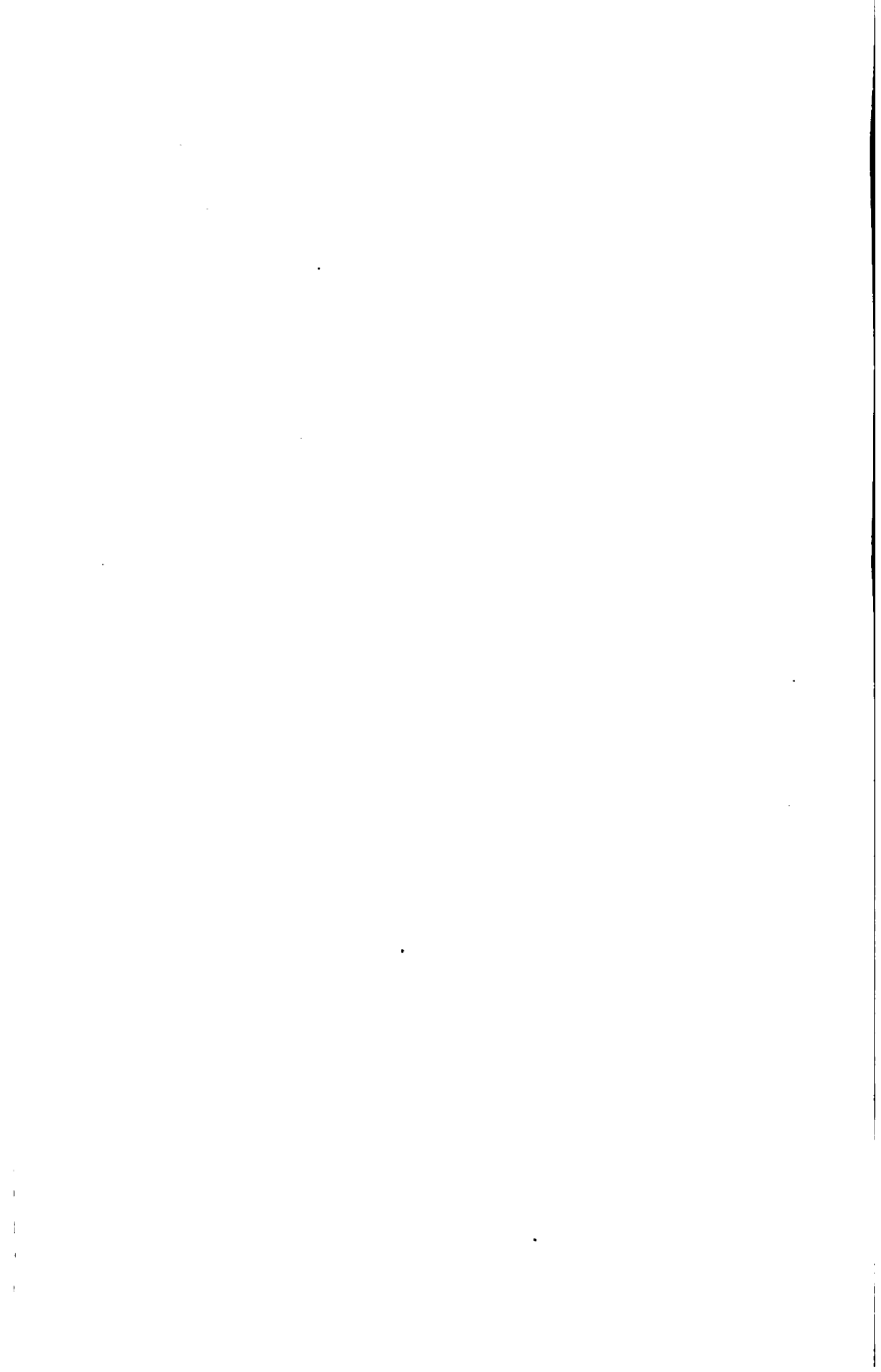
St. Paul's Day, which is so greatly revered elsewhere in the island, and especially in Valletta. The reason of this neglect is a tradition which says that when the Apostle was in Malta he passed through Florian, spat several times on the ground, and paid no regard to its inhabitants.

SECTION VII.

Protestantism in Malta.

SOLDIERS' PRAYER MEETINGS.

MALTA PROTESTANT COLLEGE.—REMARKABLE INCIDENTS
IN THE LIFE OF A SOLDIER'S FRIEND.



SECTION VII.

Protestantism in Malta.

SOLDIERS' PRAYER MEETINGS.

One of the most interesting circumstances connected with Malta is the regular holding of three or four evening prayer meetings every week by some of the soldiers of Valletta. About sixty mostly attend on each occasion. This attendance is entirely voluntary, and as a matter of private pleasure, and independent of the irregular religious services on the Sabbath.

The premises where the prayer meetings are held are open at almost all hours of each day, and also on the Sabbath, to any soldiers or sailors who choose to go there as a private and quiet place for reading or conversation. Through the assistance of some persons of various religious denominations, a small library has

been collected, and also a supply of useful and interesting periodicals.

Although the prayer meetings are open to sailors as well as soldiers, there are but few of the former who attend. Several officers of the army are generally present on these occasions.

A spirit of manly earnestness appears to pervade these meetings, and indeed this is likely to be the case. For unless a soldier feels really the solemn importance of eternal things, he is not likely to give up the attractions presented by gayer scenes, in order to spend several evenings in the week in religious exercises. Besides this self-denial, he has, in many cases, to endure frequent raillery from less serious companions. There is a great difference between the sort of feeling necessary for persons in such a position, and that likely to be felt by those of us whose religion and religious observances are never disturbed, but considered "very respectable" by all around us, and where there is no necessary call for much humiliation or self-denial.

A soldier, who usually attends those meetings, in speaking to me on one of the evenings, remarked upon the difficulties of his situation. Just at that time he and two or three of his comrades were the only ones in their company who cared about religious

matters. Whether in the guard-room or in the barracks, their usual associates were men of very uncongenial minds. This is additionally and mutually so when Catholics and Protestants are mixed in the same regiments, as was the case with the one in which this soldier was enrolled. It is difficult for soldiers to find opportunities of being alone, or with only one or two serious associates for devotional purposes.

A few of the members of the prayer meeting at Valletta being on one occasion ordered off to a little garrison station near St. George's Bay, they found the quiet unfrequented coast there a convenient place for continuing their religious exercises, though on a small scale, and selected a cave in the rocks as their chapel.

One of the additional points of interest connected with the ordinary prayer meetings at Valletta, on week-day evenings, is that they are conducted with a peculiar absence of sectarian feeling. When I was there, it was usual for a Methodist gentleman, engaged in the Royal Engineers, to lead two of the weekly prayer meetings, the Episcopal chaplain of the forces held a third, and another was conducted by a Presbyterian minister. Occasionally a fourth minister, of

the Independent denomination, officiated. Whoever was the leader, the company consisted of nearly the same soldiers each evening. The grand fundamental truths of Christianity are those exclusively treated of on these occasions. It was to me a pleasure to accept several invitations which I received to be present at them.

Besides these meetings, they attend their ordinary service at church or chapel, and then join the regular Sabbath evening prayer-meetings held after those services. So that when there is kept up, voluntarily and cheerfully, such a frequent succession of devotional exercises, it is an evident sign that the interest felt in these subjects is a hearty and genuine one. It appears also to produce manifest effects on the conduct of these soldiers at other times, when amongst their less serious comrades. Whilst in Malta I was shown several letters just received from soldiers in India, who had previously been awakened to a sense of the reality of religious truths by their attendance at the Malta prayer meetings. These letters showed that their former good impressions had not passed away, but were continuing to benefit their recipients, and others in a distant land. One of them gave an account of a prayer meeting just held at Bombay, at

which such a powerful sense of the love of Christ had spread over the little assembly as to draw tears from many an eye.

Much of the good effected by these gatherings is owing (in Malta) to the persevering efforts of two or three earnest gentlemen, who have, at a great sacrifice of personal ease and time, and without any pecuniary remuneration, endeavoured to induce soldiers to come thus together for devotion, and have themselves set the example, and kept it up continuously.

Several persons at a distance have also encouraged these efforts by donations of books, or of money for renting the rooms. Amongst these, the principal contributions have been from the Countess of Effingham and Lady Pirie.

THE MALTA PROTESTANT COLLEGE.

This interesting institution is situated at St. Julian's, a little creek and village about two miles in a direct line west of Valletta, beyond Sliema and the Marsa-Muscetto Harbour. The distance by land round the harbour, instead of across it (as usual, by the ferry), is four or five miles.

The College was established by the Earl of Shaftesbury, and other gentlemen, for the purpose of training missionaries, schoolmasters, and inter-

preters, from amongst the young men of the Mediterranean and Oriental countries. To assist in rendering such an institution self-supporting a boarding-school for gentlemen's sons has been made an important adjunct of the establishment. The missionary students reside in a building about a furlong from the College itself, and come down to the latter to attend the classes and to dine. But most of their time is spent at the "Mission-house," in private study. Each student has a room to himself, or shares one with a companion. Their chief study is that of the modern languages, especially Arabic, Turkish, Greek, and Italian. Latin, French, English, and Hebrew, are also paid attention to.

The usual number of boys in the school-house is from fifty to sixty, and that of the students about eighteen. I was informed that only about one in ten of the latter become subsequently engaged in the missionary or ministerial service. They find a readier and more immediate employment as interpreters, or in commerce and other avocations. Besides which, there is scarcely any enthusiasm amongst the Orientals. Such, at least, has been the experience of the College authorities. There were, at the time of my visit, several very promising young men amongst the students.

After a long season of unsettlement, the College now appears in a fair way for continued prosperity. The present Principal is an active and earnest man, and labours perseveringly to promote the prosperity of the Institution.

For some time previously, the College had not been so favourably circumstanced, as to its general success, as could have been desired. Several causes conduced to this result, but, under the present working, things are going on pleasantly. Some of the arrangements which used to be made by the Committee in England are now entrusted to the judgment of the resident Principal. It is an important thing in all such public institutions, managed by a committee, that the executive officers should not be unnecessarily shackled in matters of detail. It is almost impossible for any man to succeed at the head of such an establishment if he is too much trammelled. It appears to be a generally diffused opinion in Malta, that in proportion as the home committee have confided more implicitly to their representative Superintendent of the College as to the detailed carrying out of their own general rules, so the Institution has succeeded better than when a more restrictive policy has been adopted.

The College grounds are abundantly planted with orange trees and other shrubs, and slope down towards St. Julian's Bay, with a fine view seaward,

as far as the coast of Sicily, and the white dome of Etna, which is often clearly distinguishable on the horizon.

The rooms of the Institution are lofty, clean, and airy, and much attention is paid to the comfort of both students and pupils.

Most of the former are very ignorant of simple elementary knowledge when they first arrive at the College.

Some of them are men in the prime of life, and others very young.

Dr. Gobat, the well-known missionary to Abyssinia, was the first Principal of the College. He only remained there a short time, as, very soon after he had settled the arrangements of the new institution, he was called to accept another post of usefulness, that of the Anglo-Prussian See of Jerusalem.

A SOLDIER'S FRIEND.

Amongst those who endeavour to promote the best interests of the soldiers and sailors in Malta, there is one individual who seems particularly successful in the work. Having been himself a member of both professions, he is able to sympathize with those of each, and to understand their special difficulties and circumstances.

He appears to have been led to this good work by a remarkable chain of Providential pointings and interpositions,—and is himself a proof of the reality of the existence of a Beneficent Being who works mightily in His creatures.

He was born in Wales, and was, when a youth, a sailor in the royal navy, and, as such, was present in the blockade of Alexandria, at the same time that another portion of the British fleet was bombarding St. Jean d' Acre. He afterwards left the service, and whilst coming home was shipwrecked off the coast of Anglesey. He had just time to jump out of his berth and rush on deck to escape being drowned. He saved none of his things, except the scanty clothing he had on, and a Bible and Prayer-book belonging to a poor boy from Manchester, who perished in the wreck. These books he had an opportunity of personally handing to his drowned comrade's mother. The remainder of the crew, with himself, were with difficulty rescued by a life-boat.

This was a similar escape to several others which he had previously had from imminent peril. Thus one time he had fallen overboard from the lofty deck of a ship of war, over a barge below, and would in all probability have been killed, or at least maimed for life, if he had not fallen on the back of a Greek

who was in the barge, and who was himself stunned by the shock of the fall, but soon recovered, as did also our sailor.

After leaving the sea he joined the army, and was present at the battle of Sobraon in India.

That conflict was a severe one, and was fought on the banks of the river Sutlej. Many of the soldiers, including himself, were fighting more than knee-deep in the water, and he had difficulty in keeping from being washed down by the current. The British took about sixty heavy pieces of artillery, and drove the enemy down the river-side in great disorder. Many were obliged to swim in consequence of the destruction of a bridge of boats. At length the battle appeared to be over, and the British General, Gough, gave orders for his army to cheer for the victory just won. The sailor-soldier turned and shook hands with three of his comrades, who had been fighting by him throughout the conflict, and remarked to them "We ought to be thankful to God for preserving us to the end of such a battle." He then in silence himself returned thanks; but immediately Satan suggested to him, that, after all, he had no more to give thanks for than many others, and that he had just been preserved, in common with all the survivors, by ordinary chance. At that very instant, the last

cannon-ball fired by the enemy (who were not supposed to have a gun left there) flew across the river, and killed on the spot all three of the comrades with whom he had just shaken hands, in congratulation on their safety. He turned pale, and trembled with an intense emotion of awe at the compelled acknowledgment of the reality of God's special preservation of himself.

The same day he had had nothing to eat since a little after midnight, and it was not till ten o'clock, on the evening after the battle, that he could get any food. The same night (and after all the exhaustion of the day's march and battle) he had to mount piquet as advanced guard.

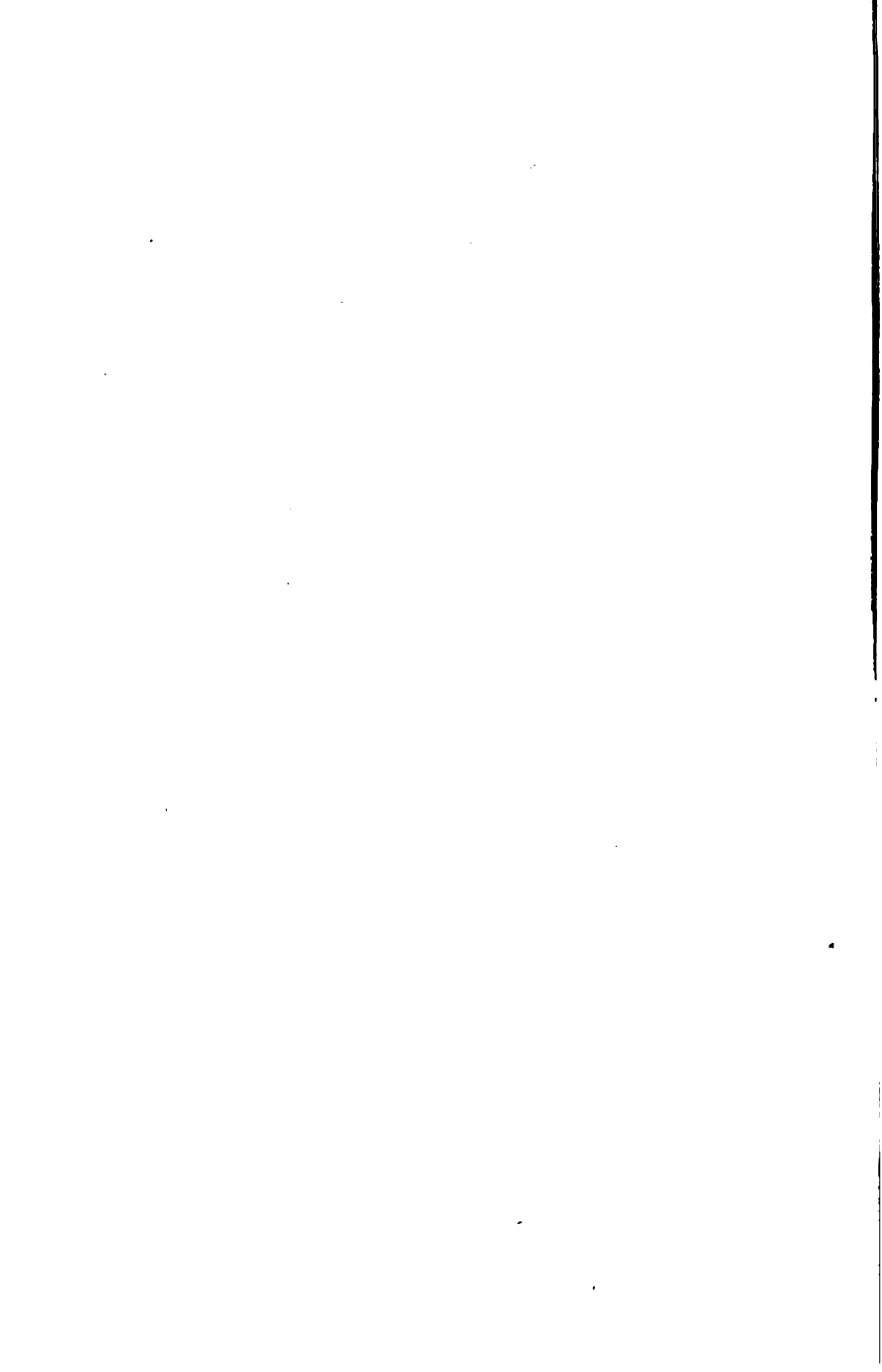
This sounds as a very simple thing, but independently of its involved vigilance when others are sleeping soundly, it has peculiar dangers when in an enemy's district. A circle of soldiers are ranged, one by one, at wide intervals, often amongst the trees and bushes, and at some hundred yards outside the encampment of their comrades. Here they have to march up and down throughout the dark night, and exposed to many unseen dangers from foes who may be concealed in ambush, and who might kill them before they could possibly give notice, or receive any aid from their comrades behind. But usually there is

a double circle of picquets placed, and the position of the outermost is still more hazardous and dreary. As they pace solitarily to and fro amongst the double darkness of night and foliage, and with every sense acutely on the look-out for danger, every rustle of a leaf demands attention or suspicion, and a cheerful thing it is, at occasional intervals, to give and receive the challenge of the comrade-sentinel at the nearest point of the circle of outposts.

After this night he had to march about fifteen miles the next day ; and at the end of that day, with his almost iron frame feeling nearly exhausted of life, he received the terrible intelligence that he would have again to be on guard a second night. Nature revolted from such cruel rigour : he flung himself on the ground and groaned in agony, under the prospect of such a continued and tremendous strain. During the previous day's march he had walked miles in a state of drowsy nodding stupor. The fatigues of war kill more than the sword, and are the chief horrors of a campaign to the soldier himself. In that very march, a fine young Irishman had fallen dead from sheer exhaustion, and with not a wound on him. The surgeon examined him to see the occasion of his death, but found it was from worn-out nature, although so strong a man.

The sailor-soldier during his service in India obtained several medals, and received many testimonials of good conduct from his officers, and also a promise of speedy promotion. But the constraining influence of a Providential Dispenser induced him to determine to leave the service as soon as an opportunity might present. At length his friends obtained, after many difficulties, his discharge, and he finally quitted the army at Meiroot.

Subsequently, he came to Malta, and there met with a situation, in which he has peculiar and frequent opportunities for doing good service to the best interests of soldiers and sailors, as well as of others.



SECTION VIII.

Malta and the Order of St. John.

A HISTORIC SKETCH OF MALTA, FROM THE EARLIEST PERIOD TO THE PRESENT DAY—ESPECIALLY UNDER THE KNIGHTS ; CONTAINING A DETAILED ACCOUNT OF THE REMARKABLE “ GREAT SIEGE.”

SECTION VIII.

Malta and the Order of St. John.

THE ORDER OF ST. JOHN.

THROUGH a long succession of centuries Malta shared in most of the numerous vicissitudes of the neighbouring peninsula of Italy. Yet it was probably the seat of a considerable degree of civilization long before the foundation of Rome, as the Phenicians appear to have established themselves on the island about 1500 B.C., and remained there till 750 B.C., a period of 700 years, during which they not only made it an important maritime station and place of wintering, but also a principal seat of the worship of their peculiar national deities.

About the date of the foundation of Rome (753 B.C.) the Greeks succeeded the Phenicians in the possession of the island. These are said to have given it the

name of Melita, signifying "a bee;" it being then, as now, noted for the excellence of its honey.

After a century and a half of Grecian occupation, Malta passed into the hands of the Carthaginians; from whom it was taken by the more powerful arm of Rome, during the Punic Wars.

Rome held it for another period of 700 years, just as the Phenicians had done in earlier days.

After the fall of the Empire, the Vandals, and then the Goths, ravaged the island.

In 553 A.D. it was included by Belisarius in the possessions of the crown of Byzantium, under which it continued for three centuries and a half.

The Arabs were its next masters, and they have left permanent evidence of their thorough subjugation of it, in the present language of the natives, which is a dialect of Arabic, nearly as pure as that still spoken on parts of the adjacent Barbary coast.

At the time of the first Crusade, Malta was seized by the Normans, who were then also in possession of Sicily.

Subsequently it became an adjunct of the vast dominions of Charles the Fifth of Germany. He it was who presented it to the then homeless Knights of the Order of St. John of Jerusalem, under whom it rose from an insignificant islet to an important

position amongst the maritime powers of Europe, and with whose history it has become eminently and inseparably associated.

This religious and military confraternity had its origin in the combination of circumstances attendant upon the possession of Jerusalem by the Moslems, at a time when pilgrimages to the Holy Land were generally esteemed a most meritorious Christian duty. And almost equally meritorious was it accounted to perform any offices of assistance and consolation to those engaged in pilgrimage.

About the middle of the eleventh century some merchants of the then flourishing commercial city of Amalfi obtained permission from the Mahometan authorities in Palestine, to erect three hostelries or hospitals in the Holy City, for the relief of poor and invalid pilgrims thither. One of the three was dedicated to a saint named John the Almoner, and a confraternity of pilgrims devoted themselves to its charitable services. They chose from amongst themselves, from time to time, a Rector, as Governor of their association.

One of the first of these was a Florentine, named Peter Gerard, whose active charities and benevolent life, together with his long residence in Jerusalem, gained for him the love and esteem of all classes.

On the taking of Jerusalem by the Crusaders, the position and prospects of the Hospital of St. John improved. It was resolved by Gerard to endeavour to place the confraternity on a more firm and regular basis. Aided by some of the leaders of the Crusaders, he succeeded in gaining from the Pope a permission for the institution of a new religious order, which should consist of pious persons, who were to be bound by the three usual vows of poverty, obedience, and chastity, and were to devote themselves wholly to the aid of Christian pilgrims. The privilege of electing the Grand Masters of their Order was also accorded to the brethren.

The Order of Hospitallers was thus formally instituted in the year 1113, and its members thenceforward were distinguished by a white cross of four double points worn on a black robe. This peculiar form of cross is everywhere conspicuous in Malta, and is one of the commonest devices used in the gold and silver filagree work, for which the island is noted, and which is a "leading article" in the shops of Valletta.

Branch hospitals, in connection with the parent one at Jerusalem, soon sprung up in various parts of Europe, with the same object of facilitating the progress of pilgrim-wayfarers, and of ministering to their necessities.

Whilst the Order of Hospitallers was thus extending, it received constant accessions of property, through the bequests of grateful pilgrims and their friends.

The benevolent Peter Gerard died in 1118, and the Order, for the first time, exercised under its papal authority the privilege of an independent election of a successor in command. This successor was Raymond du Puy, a native of France.

Under his guidance the Order assumed quite a modified form. By the addition of a fourth vow, that of military service to pilgrims, the confraternity of St. John became a body, not merely of quiet civilian benevolence and patient ministration, but from henceforth a bold and active band of religious knights.

Each seat of the Order now became a garrison of armed men, holding themselves in constant readiness to succour all Christian brethren wanting their protection against infidels in general, and Moslem oppressors in particular. But the head of authority for the Order still remained at the previous station of the Hospital of St. John the Almoner at Jerusalem.

It was not long that the Crusaders, with all the aid of united Christendom at their call, could maintain possession of the Holy City against the countless reinforcements of the Mahometan ranks from the

north, south, and east. Slowly, but surely, and step by step, the Crescent drove the Cross backwards to the sea whence it had come to claim its original heritage. Hindermost, and most desperate in retreat, were the knightly brethren of St. John's Order. But even they must yield at last ; for, in 1187, the Saracens retook Jerusalem, drove the Christian army northwards to Tyre, but at the same time allowed all pilgrims and other captives to be ransomed by their co-religionists. The Hospitallers devoted nearly all their property to this truly Christian object, and so impoverished themselves by the munificence of their charity, that Saladin and their Mahometan foes were constrained to express their admiration of such noble conduct. The praise of the order rapidly spread throughout Europe, in consequence of its united valour and generosity. Golden opinions were thus won, and continued to be, for centuries.

The Order of Knights Templars was founded soon after that of the Hospitallers, but for services purely military, in distinction from the *mixed* field and hospital-service of the former. The Templars never gained the esteem and popularity so generally accorded to their brethren of the elder Order, whose gentler duties, and early associations of simple mercy, continued to exercise a durable influence over the

sterner functions of the warrior. The Templars, whose rules and purposes were not thus connected, speedily degenerated into a proud, selfish and luxurious body, and drew down upon themselves an amount of jealousy and hatred which resulted in their ruin. The Hospitallers long outlived the Order of Templars, and were enriched by the appropriation of some of their property and privileges; and, two centuries after the last Templars suffered at the stake, the Order of St. John had not yet attained the culminating point of its prosperity.

The two Orders were popularly distinguished by the colour of their crosses, the Templars being called the Red Cross Knights, and the Hospitallers the White Cross Knights. The latter wore a black robe and the former a white one.

When finally driven from Palestine by the vastly preponderating numbers of the Saracen armies, the Hospitallers first settled for a short time in Cyprus, and then in Rhodes, under the leadership of De Villaret.

In this lovely island, the Queen of the Ægean, they maintained a sturdy resistance for about two centuries against the colossal power of the Turks, then the chief naval and military nation of the Mediterranean. During their stay here, they built many fortifications

and residences ; some of them characterized by Gothic peculiarities, of which numerous interesting remains were visible until recently, especially in "the street of the Knights." The earthquake which shook so many parts of the Levant in 1856, has destroyed most of these.*

Eminent among the Rhodian annals of the Knights, is the name of Peter D'Aubusson, who was Grand Master of the Order for twenty-seven years, (1476-1503), and died at the age of eighty. During his rule the Turks with 70,000 men besieged Rhodes, A.D. 1480, when the number of knights was comparatively a handful. A bombardment so terrific was opened, that it is said to have been heard one hundred miles off. The enemy had already scaled one of the battlements, when D'Aubusson himself

* [During our visit to Malta we were surprised to find that both there and in Egypt there were many traces of this earthquake. Many of the thick-walled houses of Valletta were cracked in their sides and roofs. Persons were much terrified by the sudden midnight shock.

A lady of our acquaintance was so frightened at finding that even the earth beneath her was not always an infallible security, that she had not recovered from the effect on her nerves, at an interval of three years.

On the same occasion about thirty of the elegant minarets of Cairo were thrown down, wholly or in part, and a company of English residents in Cairo, who were spending that night in the desert at the feet of the Pyramids, were interrupted in their preparations for supper by having some of their food shaken down from one of the massive blocks at the base of the Great Pyramid of Ghizeh.]

rushed up a ladder, and led on his men so enthusiastically, that the Turks were driven down again. Returning to the assault, they directed their chief attack against the Grand Master himself. Three times he was prostrated by them, but each time escaped both death and capture, and finally compelled the infidels to raise the siege. For this extraordinary defence the aged warrior received from the Pope the titles of Cardinal and "Shield of Christianity."

Eighteen years after the death of D'Aubusson, the memorable Grand Mastership of Philip de Villiers L'Isle Adam commenced. He was Grand Prior of the possessions of the Order in France at the time of his election, and, on receiving intelligence of the event, set sail at once for Rhodes. On his way a violent tempest came upon him and his companions. A thunderbolt killed nine men, and is said to have melted his sword at his side. Escaping from these dangers, and also from the attack of some Greek pirates, he reached Rhodes in safety, and, from that day till his death, his name was a tower of strength to all his friends, and the respected terror of his foes.

Shortly after his arrival in the island, the Second Great Siege of Rhodes was commenced, by order of Sultan Solymán the Magnificent, who sent from Constantinople Mustapha Pasha, as his Commander-

in-chief, and 200,000 men as his besieging force, against an isolated fortress containing 600 Knights and 4,500 auxiliary troops.

The attack began during the Feast of St. John, but L'Isle Adam forbid any interruption in the usual order of religious observances on the occasion. In public worship he earnestly implored that God would grant to himself and his comrades the favour of preservation, and the gift of persevering courage.

On another occasion of religious service during the same siege, a terrible explosion took place near the church where L'Isle Adam was at his devotions. He was off at once, exclaiming, "Come, brethren, and let us exchange the sacrifice of our prayers and praises for the offering of our lives! Let us shed our blood, if God requires it, for the sake and defence of our religion!"

During the progress of the siege, extraordinary prowess was exhibited by both parties, but especially by the Knights. The Sultan proposed liberal terms of surrender, simply requiring that the Order should vacate the island, taking with them their lives and property. They refused the offer, and the siege continued more violently than ever. At length it was seen that the most extreme resistance against such enormous odds must be ineffectual. The same

terms, without alteration, were once more tendered by their admiring adversary, and, most reluctantly, accepted.

The shattered remnant of the Order took a sad and final farewell of their beautiful settlements in Rhodes on New Year's Day, 1523, and first proceeded to Candia, there to enjoy a little breathing time of rest, after their late prolonged and excessive exhaustion.

They quitted Candia for Messina, where they took up their temporary abode, until such time as they should be able to obtain a small grant of permanent territory from some Christian sovereign.

To effect this object, L'Isle Adam set out for Rome to have earnest personal consultation with the Pope. Various plans were proposed, and several places suggested as a desirable seat of the Order, and, amongst them, the island of Malta, at that time an almost defenceless, valueless, and rocky outlier of the extensive dominions of the Emperor Charles the Fifth.

This monarch must be visited on the matter, and the aged Governor of the Order undertook an arduous journey to the courts of Madrid, Paris, and London.

At the latter city he was entertained at the provincial hostelry of St. John's, at Clerkenwell, and had an interview with Henry the Eighth, who received

him with favour, but shortly afterwards (with characteristic fickleness) added much to the old man's accumulated troubles, by confiscating all the English possessions of the Order.

After several years of weary wandering and persevering solicitations at foreign courts, L'Isle Adam obtained a formal grant of Malta, Gozo, and Tripoli, for the possession of the Knights, on condition of their still acting as the bulwarks of Christendom against the Turks, and especially by offering inveterate opposition to their marine expeditions.

The grant was completed A.D. 1530, and the same year the first party of Knights crossed from Messina to Malta to enter upon their new home. It was not a very hopeful or enlivening spot.

There were then, as now, the noble harbours, with their deep and sheltered branches; but all that now renders them so animated and important had not yet sprung into existence. There was no town at all where Valletta now stands, but only a naked saddle-shaped peninsula of rock. The only town by the harbour was the small and almost defenceless one called Burgo, or "the town."

Seven miles inland, on the back ridge of the island, could be seen the outlines of the few dwellings which constituted the ancient capital of Malta, and which

the natives called by its old Arabic name of Medina ("the City"); but which is now exchanged for that of Citta Vecchia, or Notabile.

Scarcely any of the now thickly-clustered villages of neat stone houses and churches had then been commenced.

In short, Malta was then merely the abode of a poverty-stricken semi-barbarous population, who were perpetually at the mercy of numerous Turkish and Algerine corsairs.

Such as Malta was, the Knights accepted it; and although they might reasonably have been thoroughly discouraged at the prospects of such a barren spot, so destitute of fortified defences, and so peculiarly exposed to assaults by hostile marauders, yet they immediately commenced the planning and execution of the works necessary for their comfort and security.

While these were yet in their earliest stages, they lost their venerable chief, L'Isle Adam, who died A.D. 1534, and was buried in the little chapel on Burgo peninsula, where, in his life, he had been so habitually and heartily attentive to devotional exercises. Indeed the great excellence of his life consisted in his union of fervour of spirit with the service of his Divine Master, according to the best ideas of his age and

early training. The religious element in his character gave double interest to all his actions.

The Order was never again governed by a leader possessing at once such nobly combined religious and worldly qualifications.

After a short interval, during which Dupont, St. Jaille, D'Omedes, and De la Sengle, were successively Grand Masters, the dignity fell to La Vallette, whose government is associated with the two most important events—the Great Siege of 1565, and the Founding of Valletta in 1566.

THE GREAT SIEGE OF 1565.

It was not likely that the Ottoman Sultans would view with complacency the re-establishment of that Order, which had already occasioned them such protracted hostilities, and proved such formidable opponents by sea and land.

Various skirmishes with the corsairs proved the undiminished intensity of the animosity still cherished by the Knights against their Moslem neighbours. It did not, therefore, require any very particular events to give the Porte occasion to make another effort at the annihilation of the Order.

In expectation of the coming attack, La Vallette collected from the various provincial commanderies as many Knights as the time would permit, and especially urged upon the imperial authorities in Sicily the extreme necessity for sending an auxiliary force as large and as soon as possible.

This request was treated with a fatal carelessness, though not wholly refused.

The investment of Malta soon took place. Nearly two hundred galleys were sent, and an army of 30,000 Turks.

La Vallette had only about 500 Knights and 9,000 soldiers.

The Sultan Solyman did not conduct the siege in person, but entrusted the command to Mustapha.

The enemy landed at the large bay called Marsa Scirocco, situated at the extreme east of Malta, and about seven miles from Valletta.

Valletta has two main harbours, each containing branch creeks. The western of the two is the Marsa Muscetto, now called Quarantine Harbour, and is the one into which the mail steamers from Southampton, Alexandria, and Marseilles enter. The peninsula now covered by the streets of Valletta was then a naked rocky hill, having at its extreme seaward end a fort called by the same name, St. Elmo, as the

extensive range of fortifications subsequently and at present erected on its site.

The peninsula of Valletta was at that time called Mount Sceberras. East of it was the Grand Harbour, the larger of the two just mentioned. On the eastern side of that again were the two inhabited peninsulas of Burgo and Senglea, both pointing westward towards Mount Sceberras.

Into the western harbour, the Marsa Muscetto, it was the eager desire of the Turks to get their galleys, on account of its security and convenience. But this entrance could only be effected by the capture of St. Elmo, which guarded it. The strength of the attack was therefore immediately directed against this one fortress.

Batteries of great power were erected on Mount Sceberras, and to these both guns and men were brought across the island from the east end. Some of the guns were of enormous size, such as sixty and eighty pounders. The fire of these speedily produced terrible effects on the devoted fort, and its occupants sent a message across the East Harbour to La Vallette for a reinforcement. This he could ill spare, but at length sent them a party of 200 Spanish soldiers.

Just at this stage of the assault, the celebrated

Algerine corsair Dragut came to aid the Turks. His opinion was at once taken as to the plan of operations. He condemned the previous course, and suggested a battery higher up on Mount Sceberras, and another on the opposite or western side of the entrance to the West Harbour, on the point of land which has ever since been called after his own name, Point Dragut, and where Fort Tigné now stands.

Both batteries were erected forthwith, and added greatly to the horrors of the besieged fort. Nevertheless its small garrison made such desperate efforts that 2,000 Turks were slain in one day of bold attempts to force its capture.

Day after day the siege continued, and night after night La Vallette sent over fresh reinforcements from his fort of St. Angelo in Burgo, across the East Harbour.

Meanwhile he sent repeatedly to the Viceroy of Sicily for his promised auxiliaries, but these were again and again delayed.

In such narrowness of resources the Grand Master had the painful necessity of refusing to send more than the smallest reinforcements to the closely-pressed fortress. The garrison threatened that if he did not send more they would at once sally forth and die fighting. In the extremity of his prospects La

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Vallette insinuated motives of unknightly fear. Indignant at this, the garrison prepared to continue a resistance of despair.

The Turks now made furious onslaughts on St. Elmo from east, west, north, and south, from the sea in front, and from the land sideways and behind. Still the Knights held out, and in such manner that La Vallette and his garrison at St. Angelo shouted their admiration across the East Harbour to the smaller fort.

Dragut, weary of the seeming invincibleness of the besieged, told Mustapha that he would never bring the siege to an end, unless he could manage to intercept the nightly reinforcements sent across to St. Elmo from St. Angelo. The Turks saw this, and put a fort at the seaward end of the East Harbour, on the side of the entrance to it which faced St. Elmo, and where Fort Ricasoli now stands.

The desired end was now effected, and henceforth, after a month's terrific daily attack, the eventual surrender of the besieged was a matter of certainty, as all supplies were entirely prevented. Still the small party within would not capitulate. The Turks now made repeated general assaults all around them, and were still unsuccessful, and, beyond all, they lost Dragut, who was the pride of their navy, and chief

of all Mediterranean corsairs. He died from being struck by a splinter of rock, knocked off by a cannon ball in its flight.

Three days' more assault were endured by the besieged, and on the fourth day three general attacks were made successively in the same day, and still the fort was untaken.

The following night the besieged attended their devotions in the chapel for the last time. Only sixty remained alive. Of those, many were fearfully wounded; but even these desired to be carried in chairs to the ramparts, there to lay down their lives, in obedience to the vows of their Order, and the spirit of its institution.

The next day witnessed the final scene of the attack. The sixty were then at length overpowered by the combined Ottoman armies, and, with the exception of a very few, who managed in their extremity to swim across the East Harbour to the Burgo, all perished who formed the garrison of St. Elmo.

Such a defence stands wonderful amongst the most wonderful instances of endurance. If such be the energies given to mankind, how deeply mournful that they should be so mercilessly victimized amidst

the horrors of war, instead of rewarded in the successful labours of civilization and philanthropy!

Yet the examples of endurance and strenuous effort, so frequently exhibited by men trained amidst such periods of the world's history, are not wholly lost; for it impossible to be without some sense of their stirring power to excite others to make some earnest effort in some earnest cause.

Utterly discordant as war is with a vital Christianity, yet the study of all past history shows that the wrathful passions of men have not been suffered to work unmixed evil. For, just as the malicious intentions of the sons of the Patriarch against their brother Joseph were overruled to the preservation of two nations—Israel and Egypt—so, subsequently, it needs little research to perceive God's omnipotent control of Satan's agencies, whether in war or peace, to effect results entirely contrary to the interests of sin.

But, in the case of Joseph's brethren, it would be absurd to justify jealousy and revenge on account of their overruled effects. Equally absurd it is to vindicate those passions when manifested on a larger scale, as in war, and when followed by consequences, both good and evil, correspondingly more extensive.

With reference to the endurance of the Knights of Malta, there is good reason to conclude that the efforts which their Order made, from time to time, in conjunction with other similar fraternities, were mainly effective in holding back the Mahometan power from rushing furiously over Europe, and so destroying the treasured fruits of Christian and classic accumulation.

Further, in the particular case of Malta, their efforts were a part of that chain of events which have prepared and preserved a peculiarly convenient station for the transmission of Christian civilization, and its attendant religious agencies, from Britain and America to the Oriental nations beyond the Levant.

After the sad termination of the attack on St. Elmo, there followed the attempt to subjugate the remaining and larger garrison across the East Harbour.

And, after such a harassing commencement, the Turkish chieftain might well exclaim, "What will not the parent cost us, when the child has been gained at so fearful a price!"

The enemy were now able to bring their fleet into the West Harbour, and also to obtain possession of the entire peninsula of Mount Sceberras out to the very end of St. Elmo. They thus fronted the

garrison on the two peninsulas, which projected from the opposite side of the East Harbour, Burgo, and Senglea.

At the end of Burgo peninsula was (then as now) the fort of St. Angelo, and on the corresponding extremity of Senglea the smaller fortress of St. Michael.

These two peninsulas are about a furlong apart, and nearly parallel to each other. They project westward into the Eastern Harbour, on the opposite side of which is Mount Sceberras peninsula (the modern Valletta), stretching northward at right angles, and about half a mile from each of the two peninsulas across the water.

Into this Eastern Harbour (now always called the Grand Harbour) Mustapha, in his rage, ordered the dead bodies of the besieged in St. Elmo to be cast. They were spread out on boards in the form of a cross, and floated by the tide across to La Vallette at St. Angelo, where they were respectfully taken up and interred.

In exasperated retaliation the heads of the Turkish captives in the power of La Vallette were fired back ; —an awful episode in an awful struggle !

The siege of St. Elmo alone had cost the lives of 8,000 Turks, and about 150 Knights, with 1,300 of

their auxiliary men-at-arms. And this was but the first part of the Great Siege of Malta!

Preliminary to the general attack on La Vallette's garrison, the enemy surrounded the land end of his two peninsulas of Burgo and Senglea, and built fortifications all along between them and the island behind. Thus they were encompassed by land and water.

It was determined to attack Fort St. Michael before the chief one of St. Angelo should be invested. This intention was conveyed to La Vallette by a deserter who swam across from the Turkish army. Accordingly, measures of defence were taken, and heavy piles of wood were driven into the harbour round the fort, so as to interrupt the progress of the Turkish galleys when coming to assault it. By this and other means, the Turks became so disconcerted in their movements, during action, that in one attack the Knights' batteries killed 600 of them. Their dead bodies floated about in the harbour for days.

In remembrance of St. Elmo, all quarter to the Turks was refused. Mustapha, wearied of the contest, offered, as terms to La Vallette, that he should be allowed to withdraw his knights and all their

property in safety, on condition of yielding the island. The proposal was rejected.

Furious attacks were now made on the land end of the two peninsulas. These were repeated, but always without success to the Turks, who lost 3,000 men by them in one day, when the Knights' loss was only 250.

Then combined attacks were made on land and water simultaneously. Batteries poured down heavy shot on the two garrisons from every neighbouring elevation, but there was yet no surrender.

On one occasion it seemed that these combined general attacks would be at last successful. Numbers had fallen that day and the Turks were really effecting an entrance.

At this crisis a cry was raised that the Imperial auxiliaries had arrived from Sicily, and had landed at the back of the island, and were already attacking the rear of the Turkish army. The advancing assailants were hastily recalled;—a retreat was sounded;—when it was discovered that the disturbance only arose from a small party of Knights who had marched down from Citta Vecchia, the capital of the island, to attack some of the enemy's least defended or more neglected outposts.

When the enraged besiegers returned to the assault their opportunity for entrance was past.

A few troops were at length sent from Sicily, and many more were promised.

Fort St. Michael could scarcely hold out any longer. One day the Turks blew up a part of the defences, by which they effected an entrance, but it was only a very temporary one. La Vallette hastened to the spot, and the enemy were again driven out by his strenuous efforts and the influence of his presence.

He now left St. Angelo, and took up his abode in the more closely pressed and weaker fortress of St. Michael.

Three days of further attack rendered its tenure almost hopeless, as nearly every one of its knights was more or less wounded. On the other hand their enemies were evidently unable to continue the siege much longer, as it was becoming late in the season, and their navy was unprepared for wintering in the island.

At length, after four months of terrible suspense and suffering, the promised reinforcements arrived from Sicily. They landed on the west end of the island, and so took the Turks by surprise. These, on finding that the Christian troops had really come, fled imme-

diately to their ships, and put to sea. This sudden movement was not lost sight of by the Knights in the garrison, who instantly sallied forth and destroyed the defences which it had cost their besiegers so much time and trouble to erect.

The Turks now learnt that only 4,000, or one-half of the Sicilian reinforcement, had as yet reached Malta. Ashamed of their precipitate retreat, they disembarked ; but not being securely entrenched, as before, it was comparatively easy for the fresh and eager troops from Sicily to rush upon them and drive them again on board their galleys.

A second return was out of the question under present circumstances, so the whole expedition finally took their departure and raised the siege.

Of all the garrison and auxiliaries who had been with La Vallette at the commencement of the siege, four months before, there only remained about five hundred at its termination, and these were nearly worn-out with wounds and with their tremendous conflicts.

But the end had come at last, and they might rest awhile.

Not knowing how soon another expedition might arrive from Constantinople, they did not indulge in long inactivity, or too easy security, but began to

take measures for rendering their recently acquired possession less open to such attacks as the one they had so wonderfully sustained.

The fame of their exploits had spread over all Europe, and gained universal admiration for their already respected Order.

Substantial testimonials of favour poured in from the chief potentates of Christendom, and gave ample encouragement for the fulfilment of La Vallette's purpose of erecting, on the peninsula of Mount Sceberras, a city stronger and every way more commodious for habitation and defence than the old town of Burgo.

Meanwhile the latter had its name changed to Vittoriosa (the Victorious City), for perpetual commemoration of the siege, and, as such, it now forms a large suburb of Valletta. A campanile tower and monumental obelisk, erected in the public square, bear, inscribed in conspicuous letters, a brief statement of this adoption of the name of Vittoriosa, and of the event which led to it.

In 1566, the year after the Great Siege, La Vallette commenced the new city which bears his name. He did not live to see it completed. The cares of power and the arduous toils of warfare could not longer be

sustained, even by his powerful constitution. He died in 1568.

Three years afterwards,—in 1571,—the Knights quitted Vittoriosa, and took up their residence in Valletta, across the harbour.

The new city was built in regular blocks of lofty and substantial dwellings. The streets were nearly all at right angles, and the style of architecture in many cases elegant.

The Knights having taken the vow of celibacy, were not likely to plan their residences according to the requirements of ordinary domestic life. On this account the houses of Valletta are in many respects inconvenient. The rooms are small and very irregular, except the topmost ones, which are disproportionately large and lofty, and are the only ones convenient for drawing-rooms and the reception of visitors.

Succeeding Grand Masters continued to add various works of defence and decoration to Valletta until it became, as it still remains, a model of military engineering on the most comprehensive and finished scale.

The suburb of Florian was erected about 1640, with similar regularity of arrangement to that of Valletta.

The Grand Mastership of the Cottoners witnessed

the erection of the vast defences called the Cottoniera Lines, and the strong Fort Ricasole.

Fort St. Elmo was rebuilt in 1686, and the island in the western harbour strengthened by the extensive works of Fort Manuel in 1722.

The Cathedral of St. John, the churches of St. Paul, St. Augustine, and of the Jesuits, as well as many others, the Palace, the Public Library, the Main Guard and Garrison Library, the elevated and terraced heights of the Upper Barracca, these and other handsome edifices, show that, from time to time, abundant attention has been directed to civil and religious, as well as military, architecture..

The Great Siege of 1565 was the last eminent exploit of the Order of St. John.. From that time their fame rested rather on the laurels of the past than the deeds of the present. Rest and affluence produced gradually their usual consequences—diminished vigour and lessened independence.

The *esprit de corps* of the Knights became weaker after long years, in which there were no events to bind them together in united sympathies and common struggles. Many of them had become susceptible of bribery and petty jealousies.

In 1789 the French Revolution burst out and

aroused all European nations to some decided policy. The Order of St. John had received special favours from Louis XVI., and now showed their grateful appreciation of his kindness by cheerfully contributing a large portion of their revenue to assist him in his terrible emergencies. For this they suffered the confiscation of all the property of the Order in France, when the revolutionists obtained supreme power.

In 1798 Hompesch was elected Grand Master, the last one of the Order. In the same year Napoleon sailed on his Egyptian expedition, and on his way arranged, by skilful intrigues and liberal bribes, for the quiet surrender of Malta into his own hands. Accordingly the French fleet was admitted to the possession of the harbour and city.

The inhabitants of the island did not participate in the indifference of the Knights as to the sway of France. The Maltese united with the British fleet in blockading the French in the capital. One of the outer gates of Valletta still retains traces of an attack of the islanders on their unwelcome visitors, and is called the *Porte des Bombes*.

After two years blockade the French were compelled to yield their valuable prize to Britain as provisional protector of Malta.

At the Congress of Vienna in 1814, the possession of the island was formally ratified to Britain, with the free approbation of the Maltese themselves, who had learnt to appreciate the privileges they enjoyed under their new governors, combining perfect liberty for their own legal and religious institutions, together with colonial association with the greatest nation of the world.

This feeling of favourable appreciation continues, and it will be the true interest of the Maltese themselves that it should remain a permanent one.

The Order of St. John virtually ceased to exist on the entrance of the French in 1798. But previously to that event the Russian Emperor Paul had been admitted as an honorary member, with the title of Protector of the Order.

After the departure of Hompesch he abdicated his dignity of Grand Master, which was then conferred upon Paul by the voice of such of the Knights as had taken up their abode in Petersburg under the Imperial patronage.

The Order still maintains a shadow of existence, and nominal Grand Masters continue to be elected from time to time, and have their centre of functionless authority at Ferrara.

There are, however, only three localities with which the Order of St. John is really associated : Palestine, Rhodes, and, far more than either, the island of Malta.

SECTION IX.

Scriptural Associations of Malta.

St. Paul's Bay.

St. Paul's Shipwreck.

SECTION IX.

Scriptural Associations of Malta.

SCRIPTURAL ASSOCIATIONS OF MALTA.

SEVERAL things in Malta cause certain passages of Scripture to recur to the memory with added vividness.

Thus the drawing-rooms and best apartments of houses are at the top of the buildings, whilst the lower and middle stories are occupied by the kitchen, bed-rooms, and various domestic offices. In most Maltese dwellings the visitor has to mount long flights of stone steps till he reaches "a large upper room furnished," as in Bible lands and ages. There are no bed-rooms above this.

The poorer Maltese are either entirely barefoot, or wear thick soles of leather, without any covering for the top of the feet, but merely fastened on by two side-latchets of leather, strung together over the instep, as on the sandaled feet of Him of whom John the Baptist said, "After me cometh One

mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose."

The tops of Maltese houses are flat, and serve for promenades, for drying clothes, for looking down into the streets, or for quiet contemplation and devotion, as in the case of Peter at Joppa.

The name of Paul, the great Apostle of the Gentiles, continually meets the eye and ear in Malta, both as applied to churches, places, and men.

In several parts of the Bible, there are allusions to "the evil eye" as in Deut. xxviii. 54; Prov. xxiii. 6; Prov. xxviii. 22; Matt. vi. 23; Matt. xx. 15; Mark vii. 22. This is a great object of dread to the Egyptians, and to the Maltese, who believe that certain malign persons have power to produce disastrous consequences on others by merely looking at them. It is considered that an effectual way to disarm such mysterious influence, is to present to its observation something forked. Accordingly, we often saw in Malta a pair of horns stuck up against the walls of houses, both in the country and in Valletta. In a tobacconist's shop in the Strada Reale we saw a pair of small deer horns fixed to the counter, and a larger pair of cow's horns near the ceiling, so that this house was doubly fortified against the malevolent influence.

There was in Valletta a banker's clerk whose eye was supposed to be an evil one, and it was therefore usual for Maltese customers coming with notes or cash, to stretch out one hand towards him with the fingers held in a forked position.

In passing through the interior of the island, are observed in some of the fields little stone towers or huts for watching places. These were like what Isaiah alludes to as "a lodge in a garden of cucumbers," or when our Lord speaks of the tower built in a vineyard.

There are many fig-trees in Malta. In winter these are of course bare and leafless, but just as the dry summer season is beginning, they soon remind one of the verse, "when ye see the fig-tree put forth her leaves, then ye know that summer is nigh." In some species the fruit ripens before the leaves. When our Lord cursed the barren fig-tree, it was because the leaves being fully out it ought certainly to have been in fruit. And as an additional reason for it the Gospel adds that "the time of figs was not yet;" by which is meant that the harvest time of figs had not yet quite arrived, and therefore the trees might be expected to be fully laden, as they had not yet been stripped.

The numerous stony channels for water are quite

dry in Malta during the greater part of the year, and especially during the seasons when water is most welcome to the passer-by. Hence they illustrate Job's comparison of his friends to such transitory and undependable sources of comfort. "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away," Job vi. 15. They also exemplify the Scriptural comparison implied between such "waters that fail" as distinguished from "living" waters or perennial fountains, like the unceasing and ever refreshing "streams from Lebanon."

Although there are a few palm trees scattered over the island, yet they are not good exemplifications of the richness and depth of meaning implied in the comparison, "the righteous shall flourish like the palm tree." To appreciate this it is well to see the long groves of those noble trees, which stretch uninterruptedly for miles near Memphis and in other parts of the valley of the Nile.

Several other things in Malta recall more indirectly scriptural associations, as the locusts and scorpions, and the pomegranate and carob trees. The pods of the latter are supposed by many to have been the "locusts" eaten by John the Baptist. They are coarse and mealy, and of a sweet taste, and are often called "St. John's bread."

One fine evening in early spring, when riding from Naxiar down the narrow Misida valley towards Valletta, I was surprised at the number and profuse bloom of the still leafless almond trees, which recalled the verse comparing old age to the time "when the almond tree shall flourish," for then white hair is conspicuous, but the green vigour of youthful life does not accompany it.

One other Scriptural association was often momentarily brought to my mind by one of the long streets of Valletta, the narrowest in the city, the Strada Stretta, or "street which is called straight," [strait].

ST. PAUL'S BAY.

The scene of the Apostle Paul's shipwreck is nine miles from Valletta. On a fine spring morning we set out to visit it. Our vehicle was a light conveyance peculiar to Malta. This is a sort of spring "trap" with flat cushions, on which two persons can recline at full length, with their backs to the driver, who sits on the front seat. The weather was cloudless and warm and the roads good.

On ascending the spur of the Benjemma hills stretching northwards, we came to the Casàl of Nasciar, on the ridge of the elevation, and there we had a fine prospect over the western part of the

island. Below us were the steep sides of the escarpment of the Benjemma, along the top and sides of which are built long walls of defence called "the Lines of Nasciar." Below these is a fertile plain also called "the plain of Nasciar." This is almost the only extent of flat land in the island. It is about three miles long and broad.

Beyond this we saw the deep Bay, or rather creek, of St. Paul's, three miles long. It is guarded by the island of Salmone, on the top of which is a white statue of the Apostle, conspicuous for miles around. Further off was the entrance to Melleha Bay, and more remote the Straits of Freghi, with the island of Cumino and the hills of Gozo ;—all appearing with great distinctness in the transparent atmosphere.

In crossing the Plain of Nasciar, we passed luxuriant crops of Sulla or Maltese clover, growing to the height of three or four feet, and being with its rich crimson blossom a brilliant object. Amongst some of the fields were abundance of wild blue anemones, such as are grown in English gardens.

Another very common flower in Malta is a pretty species of "scarlet robin" or wild lychnis, which shines like a gem in the scanty greenery of the rocky island.

St. Paul's Bay is about a mile wide at the broadest part. On its eastern side is a fort and a few scattered houses, but the whole aspect of the locality is that of being almost uninhabited.

The hundred and twenty thousand inhabitants of Malta are all clustered together in the east end of it, within sight and reach of the fortresses of Valletta and Citta Vecchia. The western half of the island, behind the Benjemma ridge, is a quiet agricultural district, the haunt of a few peasants, and abounding in birds and bees.

So that St. Paul's Bay is a secluded locality, and a pleasant excursion, except in the rainy season. At its inner extremity is a sandy beach, abounding in sea shells, and near by are a few fishermen's cottages, and a spring of water surmounted by an ornamental erection of carved stone containing an image of Paul.

This is called in Maltese "Ain tal Razzul,"—"the fountain of the Apostle." This has been its name for immemorial ages. The word "ain" will be observed to be identical with the common Hebrew and Arabic word "ain," so perpetually recurring in the East. The close relationship of Maltese and Arabic is also seen in the word "razzul," signifying the same as the word "rasool," so often heard in

ginta de pœnaliũ dierum munero expungant." ["To the Apostle Paul, the master of the world and teacher of the Gentiles, the father and patron of the Maltese people, this statue, raised on the very spot 'where two seas meet,' and on which he was cast in safety by shipwreck, for the conversion of the whole island, has been, in commemoration of so great an event, dedicated by Salvator Borg, partly by means of funds subscribed by the people, and partly at his own expense. A.D. 1845. Through the favour of F. Xavier Carvana, Bishop of Malta, it is accorded to all persons who repeat a 'Paternoster' and an 'Ave Maria' before this statue, and in its honour, that by such an offering they shall deliver themselves from forty days of purgatorial pains."]

It "admits a doubt" whether Paul himself would endorse this inscription if he were again to visit the spot.

On one of the ledges of the pedestal of this statue we took our dinner, and afterwards read from a Testament the account of the shipwreck which happened just underneath, eighteen hundred years ago, and were peculiarly struck with the accuracy of the expressions, "a certain *creek*," and "with a *shore*."

In addition to these, and the "place where two seas meet," there is a third "undesigned coincidence"

observable about the spot. This is in connection with its geographical position and distance with respect to Crete. It has been seen that the Euroclydon in connection with "leeway" would drive the Apostle's ship (when in the position of "lying to") in a direction a little north of west. This is precisely the bearing of Malta with respect to the south of Crete.

But, further, the distance of St. Paul's Bay from Cape Matala, or rather from the isle of Clauda, is 476 miles. The ship had been drifting for thirteen days [as "the fourteenth" had only just begun]. But at what rate would she drift? Well, this would of course vary a little, according to size, circumstances, currents, and wind. But the question has been referred to many experienced seamen, and in cases without reference to that particular ship in which Paul was; and these remarkably concur in the decision that any vessel, under such circumstances, would drift at a rate of about a mile and a half per hour, or thirty-six in the twenty-four.

This rate for thirteen days amounts to 468 miles—a distance, under the circumstances of the estimate, precisely identical with the actual one!

We here have a truly remarkable "coincidence;" especially so in connection with the fact that the

modern soundings at the entrance of St. Paul's Bay [and in the direction taken by the ship] are the same as those recorded in the Bible [twenty and fifteen fathoms], and also with the circumstances that there is a bed of mud at the "place where two seas meet," and at the side of a "creek" with a "shore" [a very unusual circumstance in Malta], it seems a concurrence of facts most forcibly confirmatory of the sacred Scriptures.

And yet these and many other similar external evidences of the Christian's sure foundation are amongst the *least* of his defences when compared with those which still remain behind, and in addition to them. The universally felt adaptation of the consolations of the gospel to the cravings of the human spirit in every age, these *internal* evidences of its divinity and everlasting might of truth are so instinctively clear to the faithful soul, that the unbounded foreground of geographical and historic confirmation becomes comparatively insignificant.

Salmone island is not without some other points of interest, besides its sacred associations.

A violent dislocation of the strata has taken place, which has produced a "fault" of about two miles in length, and which is continued on the mainland. The light-coloured coralline limestone, which forms the

uppermost strata in Malta, and the thick underlying bed of marl, are here seen in contact side by side with inferior beds.

The marl is here about thirty feet thick, and contains on its surface numerous modern land shells, especially *Cyclostoma Melitense*, *Helix vermiculata*, *Helix rugosula*, *Helix lenticularis*, and fine specimens of *Bulimus decollatus*. The marl has the appearance of tough meadow loam, and when we visited it, which was soon after heavy rain, it was very slippery.

Near the bottom of the bed is a bluish horizontal band of colour, but this is the only internal sign of its regular stratification. Several species of fossils, similar to those of the London and Paris Eocene group, have been found here, particularly *Nautilus zigzag*. The surface of the coralline limestone of Salmone is in some places coated with incrustations of spar.

We found many beautiful wild flowers on the island. Conspicuous amongst them was a species of trefoil, with rich red velvety blossoms. The squill or sea onion, so useful in medicine, also grows plentifully on this and other parts of Malta.

On the promontory of the mainland, opposite the inner end of Salmone island, is a large square tower, formerly a country residence of the Grand Masters.

This and the great statue on the summit of the island are conspicuous objects over the neighbouring landscape.

A uniform characteristic of the numerous Maltese statues of the Apostle is, that in each case he is represented as preaching with one arm outstretched, and with the other holding a ponderous volume close to the folds of his sweeping drapery.

The biography of Paul has been comprehensively given by Gilfillan in brief and suggestive compass:—
“A wondrous life it was, whether we view him with low bent head and eager eye at the feet of Gamaliel ; or sitting near Stephen’s stoning, disdain-
ing to wet his hands, but wetting his soul in his blood ; or, under a more entire possession of his fanaticism, haling men and women to prison ; or far before his comrades on the way to Damascus ; panting like a hound when the scent of game is getting intolerable ; or lifting up one last furious glance through his darkening eyes to the bright form and face of Jesus ; or led by the hand, the corpse of his former self, into the city which had been waiting in panic for his coming ; or ‘rolling his eyes in vain to find the day’ as Ananias enters ; or let down from the wall in a basket, the Christianity of the western world suspended on the trembling rope ; or, bashful

and timid, when introduced to Cephas and the other pillars of the church, who in their turn shrink at first from the Tiger of Tarsus, tamed though he be ; or rending his garments at Lystra when they are preparing him divine honours ; or with firm yet sorrowful look parting with Barnabas at Antioch ; or in the prison and after the earthquake, silent, unchained, still as marble, while the gaoler leaps in, trembling, to say 'What must I do to be saved ?' or turning with dignified resentment from the impenitent Jews to the Gentiles ; or preaching, in the upper chamber, Eutychus alive through sleep and death ; or weeping at the ship's side at Miletus ; or standing on the stairs at Jerusalem, and beckoning to an angry multitude ; or repelling the charge of madness before Festus more by his look and his folded arms than by his words ; or calm as the figure at the ship's head amid the terrors of the storm ; or shaking off the viper from his hand as if with 'the silent magnanimity of Nature and her God ;' or in Rome cherishing the chain like a garment ; or with shackled arm writing those words of God never to be bound ; or confronting Nero as Daniel did his lions in the den, and subduing him under the mere stress of soul ; or at last yielding his head to the axe, and passing away to receive the Crown of Life which the Lord was to confer upon him."

SHIPWRECK OF THE APOSTLE PAUL.

Amongst the pre-eminent characters of God's Scriptures there are three men who are conspicuous beyond others. These are Moses, David, and Paul, and the latter most of all. Fourteen inspired Epistles [including that to the Hebrews] were communicated to the heritage of the Universal Church, through his wondrous instrumentality. But of all his actions and experiences, none are so minutely detailed as the account of his voyage from Crete to Malta.

Here is recorded a striking example of apostolic "religion in common life." The learned student, the industrious tentmaker, the holy prophet, is here seen at one time working with the sailors in casting overboard the ship's heavier tackling, and at another acting as general superintendent and Divine oracle to the whole company and to their commanders.

When they started from the Fair Havens, they had not learned to place full confidence in the Apostle's advice; but before they set foot on the Maltese rocks, they felt for him a reverence which would scarcely have been accorded to a Consul or an Emperor.

In addition to the scriptural account of this voyage of Paul, much interesting collateral information has

been collected respecting it by the researches of Capt. Smith, of Jordanhill, and by Conybeare and Howson, in their valuable work on the biography and labours of the Apostle.

It may be appropriate to a sketch of Malta to introduce a few of the numerous details useful to elucidate the scriptural narrative of the voyage.

In front of the wide opening of the Grecian Archipelago stretches the long island of Candia, anciently called Crete. It contains some of the grandest coast scenery in the Mediterranean, and its rugged mountains rise at their highest point to an elevation of six thousand seven hundred feet. In the middle of its southern coast is Cape Matala. This promontory projects boldly into the sea, and meets the unsheltered brunt of winds and waves from each of the broader portions of the Mediterranean east and west of Crete. It is also just half-way between Egypt and Italy, and looks straight across towards Cyrene, beyond which were the *syrtes* or vast quicksands, the terror of all ancient navigators. These have now ceased to be objects of dread, owing probably to modern geological changes, but formerly they were the grave of numbers.

On each side of Cape Matala were two well known ports, one called the Fair Havens, and the other

Phenice. Paul's ship had safely reached the former, and was sheltered within the islands which stretch across its entrance, and form a natural breakwater sufficient to strip of their terrors the fiercest Levantine storms.

Not contented with this specially convenient refuge, the centurion and captain wished to go on further westward, round the cape to Phenice, where they thought they would have still greater advantages.

The Apostle feeling those deep spiritual intuitions, which had never deceived himself or his auditors, advised the authorities to "let well alone," and stay in their present position, especially as "the fast was now already past."

This was a proverbial Jewish expression for "about Michaelmas" in allusion to the observance of the Mosaic precept given in Leviticus xvi. 29 : "And this shall be a statute for ever unto you ; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all."

The Apostle's spiritual intimations of faith were, however, overruled by the greater apparent evidence of worldly wisdom, and with just such a result as is usual in such cases. The captain declined to take the opinion of a "landsman," however valuable his services in other ways. Accordingly the ship sails

out of harbour, and cautiously "hugging the land," had already rounded the cape and passed the chief danger, when suddenly down comes the Euroclydon, or "Levanter," blowing fiercely along the coast, and from the mountains. This wind blows from the north-east. It rises and falls with equal abruptness, and in a few hours lashes the Mediterranean to boiling foam, or leaves it again to its glassy repose, as is often seen at the present day.

The ship was now in a serious dilemma—she could not attempt to "bear up" to Phenice against a north-east wind, which might hurl her on the sides of the iron-bound coasts, even if she succeeded in making the narrow entrance to its port; she could not possibly return, in the teeth of the blast, to the Fair Havens;—and if she went straight to leeward she would be in a few hours on the fatal quicksands of Africa.

Some forty miles off Cape Matala is the little isle of Clauda. If she could possibly manage to get under the shelter of its cliffs she might manage to weather the storm for a time; and, as the island lay just in the direction towards which the wind was blowing, she would soon be able to reach it.

This was done, but proved to be only the first stage

of a fortnight of extreme peril; for, after getting "under" Claudia, it was found impossible to remain there, and still more so to reach any other land at all. There was now nothing for it but to prepare for being driven before the tempest at all hazards. Taking advantage, however, of their temporary shelter, they managed with "much work" to haul the ship's boat on board, in view of future emergency. They also were in such poor condition of seaworthiness, as to be compelled, either from actual or prospective need, to lash cables completely round and round the hull of the ship, so as to bind her up and prevent her from being easily burst abroad by the tremendous force of the sea.

And then, for the ultimate necessity, that of being driven at the mercy of the gale. Seeing, however, that they must go, it would be better to go as slowly as possible, because the wind was blowing towards the quicksands. To prevent this catastrophe they prudently "strake sail and so were driven." The meaning of this, in the original Greek, is that they "lowered the gear and lay to."

To "lower the gear," would be, of course, to take down the upper sails.

To "lie to" means to turn the ship's head straight towards the advancing waves, so that they sweep in

over the curving bows, and thus are parried off on both sides, instead of being received in full force on the beam or side of the ship, which would be the case if she were to be allowed to lie lengthwise in the valleys of water. In order to keep her tolerably steady in this position, facing right a-head, it is necessary to keep up one or two of the lower sails.

This course of a ship in a storm has a significant application to the spiritual tempests of the soul, and to the attacks of Satan ; for although we are commanded, in a certain sense, not to resist evil with reference to personal revenge towards evil men, yet by all Scripture example and precept we are to "resist the devil." Bold, persevering, unyielding persistence in opposition to the storms of evil, is a far better course than turning partly away, so as to give them greater power over us than ever. And if we must yield from sheer compulsion, let it be as slowly, and as little, as possible.

In this sense, then, of using the best means of resistance possible, in an all but hopeless case, the Apostle and his companions "so were driven."

Whilst thus "driven" their course would not be precisely that of the wind, which was blowing towards the south-west. For it is evident that as they were

being blown slowly backwards, with their head to windward, they would be meeting with some resistance behind from the water against which they were pushing. This resistance, as being unable to counterbalance the mighty force of the Euroclydon, would, however, spend itself in pushing them a little further towards the north of west. This modifying influence on a backwards drifting ship is called "lee-way," and it was owing to this motion of wind and wave acting from opposite sides that the ship was drifted in a middle direction so as to go towards Malta.

Meanwhile the storm increased, and they were so "exceedingly tossed" that they lightened the ship of some part of the cargo or gear. Next day it seems to have been worse still; for Luke says, "we cast out with our own hands the tackling of the ship." Captain Smith considers this "tackling" to have been the huge main-yard, nearly as long as the ship. It is likely that Paul and Luke cheerfully volunteered their aid in this and perhaps in other ways; for we can hardly suppose that Julius the centurion, who had previously treated Paul so "courteously," would now have compelled him to help in the ship's drudgery, even if, instead of being a political "prisoner," he had been in the less respectable position of a criminal. And it is also unlikely that Luke,

being a physician, would be held in any but the highest respect by the large company whom he was amongst. Even the slaves of Roman nobles, if possessed of a knowledge of medicine, were held in regard and esteem. So that we may fairly consider this as an incidental glimpse of Paul's cheerful readiness to be "all things to all men" wherever he could by so doing help to render service, or impart a happier lot to any.

And now followed "many days" of the dreariest and wildest weather. "Neither sun nor stars appeared, and no small tempest lay on us." I well remember being in a Levantine storm between Alexandria and Malta, on board one of the Peninsular and Oriental steamers. This, though, as usual, an excellent and well-appointed vessel, was by no means comfortable under the circumstances. Huge waves continued sweeping over her from side to side, and pouring in cataracts down over the fore-deck for about forty hours. During that time nearly all the passengers were thoroughly sick, and everything was cheerless and dismal. The sailors had to peep cautiously out of the fore-castle before rushing about the deck, and all who were not in waterproof clothes were continuously drenched. At such times the wind roars amongst the rigging as if unable to get

through fast enough, and at intervals sinks to a melancholy moan, presently to rise again. Passengers toss wearily in their berths, caring neither to eat, drink, talk, read, nor wake ; but only, if possible, to forget life, and doze torpidly away the scarcely heeded day and night. Constant nausea, and the strainings of sea-sickness, cause profuse perspiration and exhausted weakness, which renders it the chief thing in life (for the time being) to throw oneself back again, and forget everything in sleep. The ship rolls and plunges and creaks from stem to stern, but everything seems indifferent to the nauseated exhausted voyager.

But if there be such disagreeableness during a storm, in a modern steamer, with all its comforts and luxuries, what must have been the real misery in an ancient sailing ship, drifting for a fortnight through drenching waves, and the howling winds of a dark angry atmosphere, both day and night !

A vast hulk full of corn, and with two hundred and seventy-six persons stowed away in such corners as they could find a little less wet than others. The sea dashing ceaselessly over and in. No comfortable modern stoves and water-tight appliances of security. Fires out, every place flooded, every person gloomy with nausea and despair, or bruised with perpetual

displacement by the universal rolling and plunging of the ship and its contents. No regular meals, or inclination to eat if there were, and probably most of the provisions spoiled. No cheerful conversation. Every one silent, sullen, self-absorbed, and each face a reflection of the rainy clouds above. Even the voices of captain and sailors drowned in the howling of the wind and the rattling of all moveable gear. And, worse than this, all occasion gone for either captain to command or sailors to respond. Sullen hopelessness, or silent waiting for the worst.

All this and a great deal more is involved in the single verse, "When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."

But even at this extremity, when all was despair, there was on board at least one exception; one who possessed the realization of the promise that God's Holy Spirit shall be "in you a well of water springing up unto everlasting life;"—a fountain, inexhaustible and irrepressible, of unquenchable joy in the midst of darkness.

He was one of whom it might be said, as of Ignatius when brought before Trajan, that he was "Theophorus, God-bearer, he who has Christ in his heart." Such a Theophorus was the Apostle, and

that Divine fountain was one of cheerfulness and joy on the present occasion.

For, in the midst of the long gloom and peril, rises that animating voice, "Now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship."

Even in the absorbing discomforts of the roughest sea-storm the faithful prophet of Christ had, by self-denial and strenuous effort, endeavoured to live the life of faith by striving to concentrate his soul on the invisible presence of God. That effort had not been fruitless, and the result was the Divine message, "Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee."

But all risk was not over yet. It was not till thirteen days from Clauda, and fourteen from Crete, that they perceived that land was near. This was probably by the midnight roar of breakers on Koura point, the north-eastern extremity of St. Paul's Bay, at Malta.

Luke says this happened whilst they were being "driven up and down in Adria." This is very appropriate; for the ancient historian Procopius states that Malta and Gozo formed the separation between the Adriatic and Tyrrhene Seas. Pausanias says the

same, in other words, by asserting that the Straits of Messina unite the Tyrrhene and Adriatic Seas.

The great classical geographer² Ptolemy distinguishes between the *Adriatic Sea* and the *Adriatic Gulf*, meaning, by the former, all the sea between Candia and Malta, and by the [latter, what is now called the Adriatic or Gulf of Venice.

So the use here of the expression "in Adria" is not the slightest proof that the Apostle was driven somewhere else than to Malta, but quite a confirmation of the other proofs to the contrary.

It was now night, and the roar of breakers would be peculiarly alarming. They immediately sounded and found they were in twenty fathoms of water. Presently "they sounded again, and found it fifteen fathoms." This rapid decrease rendered prompt measures necessary. They cast four anchors out at the stern, a usual way of anchoring vessels anciently.

They now "wished for the day;" a very natural desire for persons who could not be sure that their cables could bear the strain of the storm, or whether the adjacent shore was loftily precipitous and inaccessible.

At last indications of dawn appeared in the east, and, with them, again was heard the cheerful voice of

Paul urging his companions to break their long fast and secure an opportunity of refreshment while still possible. He then set the example ; but not before he had publicly given " thanks to God in presence of them all." The food and Paul's powerful influence availed to raise their long depressed spirits.

Breakfast being over, they set to work to render the ship as light as possible, with a view to getting as close in to land as they could. The day now opened out fully, and disclosed a coast quite strange to them. This might well be, for even if they had been previously familiar with the harbour now called Valletta, it by no means follows that they would know the " creek " nine miles west of it in which they were now on a stormy rainy morning.

Just before they had refreshed themselves, the sailors selfishly endeavoured to get away from the vessel, and leave her entirely destitute of their necessary aid. Their intention did not, however, escape Paul, who immediately represented to the soldiers that their own interests were thus imperilled. With military promptness they settled the matter on the spot by cutting the ropes and letting the boat drift off before the sailors could get into her.

The latter, being thus compelled to associate their safety with that of the ship, proceeded to thrust her

in as near the shore as possible, and accordingly cut the cables of the anchors [see margin of Acts xxvii. 40], and let down their rudders into their usual position, from which they had previously been drawn up.

Ancient vessels had not single rudders revolving on hinges, like modern ones, but were furnished with a couple like broad paddles. These were hung out one on each side of the hinder end of the ship, and could be turned separately or together, or drawn up entirely, according to circumstances. The use of the modern single stern rudder does not seem to have been adopted till the age of the Crusades, or even later. To cause the ship to be driven as close in towards the land as possible, the sailors now hoisted up the mainsail [the word translated, "mainsail," signifies rather a smaller foresail called the "artemon"] and steered towards the shore at the inner end of the creek.

As they were proceeding thither they discovered that what had seemed to be the western side and extremity of this creek was separated from the mainland by a narrow channel, not visible till pretty close to it. Seeing this they probably endeavoured to avail themselves of the shelter afforded by the steep inner sides of this island [Salmone or Selmoon], and

either steered right in, or were forced thither by the still raging storm. Just as they had succeeded in getting into the entrance of the channel [the place where the sea from the westward of the island flows through to meet that from the east of it], they struck aground, not exactly on the rock, but on a bed of mud or marl, which still exists in the same place. The fore part of the vessel thus became firmly fixed, whilst the driving billows behind speedily commenced breaking her up.

The Roman hearts were peculiarly and characteristically "of stone," and, therefore, it is quite in keeping that the soldiers were so hopelessly reprobate to every noble impulse on this occasion as to propose the immediate slaughter of their noble friend and counsellor, and of his fellow-prisoners.

"Man proposes, but God disposes;" and He who had in earlier ages given his servants Joseph and Daniel favour in the eyes of their pagan Egyptian and Babylonian rulers, now similarly implanted a feeling of protecting love and admiration for Paul in the rough breast of the Roman centurion, who, therefore, refused to entertain the suggestion of his troop.

At the same time he gave orders that all on board able to swim should strike off at once through the

breakers to the shore. The attempt required courage even under the stringent emergency of the hour. This done, the remainder of the crew and passengers seized upon whatever loose wood was at hand, and with the aid of these [and of the Divine promise to Paul] "escaped all safe to land."

And so, perhaps, it may be, at the end of life's voyage, to many trial-tossed pilgrims, who, having grasped eagerly at some gracious Divine promises, or holy visitations, haply permitted to float in upon their spirits, may find, after plunging into the dark stream of death, that they are borne safely and with glad surprise to a secure but unknown shore, as of one of "the islands of the blest," where a Prince and His sainted company stand ready to bestow an infinitely more joyous welcome than that which was given by the hospitable Publius to the shipwrecked Apostle and his companions.

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Finis.
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APPENDIX.

I.

List of the Marine Shells of Malta.

II.

List of the Fish of Malta.

APPENDIX I.

Marine Shells of Malta.

GASTEROPODA.

<i>Trochus Rugosus.</i>	<i>Phasianella Pulla.</i>
<i>Trochus Articulatus.</i>	<i>Calyptræa Vulgaris.</i>
<i>Trochus Adansonii.</i>	<i>Crepidula Gibbosa.</i>
<i>Trochus Majus.</i>	<i>Crepidula Unguiformis.</i>
<i>Trochus Granulatus.</i>	<i>Pileopsis Ungarica.</i>
<i>Trochus Langieri.</i>	<i>Coriocella Perspicua.</i>
<i>Trochus Richardii.</i>	<i>Cleodora Lanceolata.</i>
<i>Trochus Canaliculatus.</i>	<i>Hyalea Gibbosa.</i>
<i>Trochus Divaricatus.</i>	<i>Hyalea Vaginella.</i>
<i>Trochus Varius.</i>	<i>Hyalea Tridentata.</i>
<i>Trochus Franulum.</i>	<i>Aplisia Punctata.</i>
<i>Trochus Sanguineus.</i>	<i>Bulla Hydatia.</i>
<i>Trochus Fragaroides.</i>	<i>Bulla Striata.</i>
<i>Trochus Crenulatus.</i>	<i>Bulla Punctata.</i>
<i>Trochus Striatus.</i>	<i>Bullæa Flanciana.</i>
<i>Trochus Conulus Auctorum.</i>	<i>Umbrella Mediterranea.</i>
<i>Trochus Umbilicaris.</i>	<i>Murex Brandaris var. Spinosus.</i>
<i>Turbo Neritoides.</i>	<i>Ditto var : Subspinosus.</i>
<i>Monodonta Vielloti.</i>	<i>Ditto var : Triplex Spinosus</i>
<i>Monodonta Jussieui.</i>	<i>Murex Distinctus.</i>
<i>Monodonta Corallina.</i>	<i>Murex Tetrapterus.</i>
<i>Phasianella Speciosa.</i>	<i>Murex Trunculus.</i>

Murex Cristatus.
Murex Edwardsii.
Murex Erinaceus.
Purpura Hæmastoma.
Ringicula Auriculata.
Fusus Lamellosus.
Fusus Sclerinus.
Fusus Corallinus.
Fusus Corneus.
Tritonium Variegatum.
Tritonium Corrugatum.
Tritonium Cutaceum.
Tritonium Succinctum.
Tritonium Scrobiculatum.
Dolium Galea.
Ranella Lanceolata.
Cassis Undulata.
Cassis Saburon.
Cassidaria Tyrrhena.
Buccinum Minimum.
Buccinum Mutabile.
Buccinum Corniculum.
Buccinum d'Orbigny.
Buccinum Candidissimum.
Buccinum Pusio vel Pisanio.
Buccinum Gibbulosum.
Buccinum Variabile.
Buccinum Neriteum.
Columbella Rustica.
Columbella Gervillii.
Columbella Corniculata.
Conus Vulgaris.
Conus Mediterraneus.
Cypræa Pyrum.
Cypræa Lurida.
Cypræa Europæa.
Cypræa Spuria.
Pleurotoma Lævigatum.

Pleurotoma Philberti.
Pleurotoma Taniatum.
Pleurotoma Leufroyi.
Pleurotoma Reticulatum.
Pleurotoma Lineare.
Pleurotoma Cœruleum.
Pleurotoma Granum.
Pleurotoma Vanquelinii.
Pleurotoma Secalinum.
Pleurotoma Ginnianum.
Cerithium Vulgatum.
Cerithium Fuscum.
Cerithium Mammillatum.
Cerithium Perversum.
Cerithium Lima.
Cerithium Lacteam.
Tornatella Tornatilis vel Voluta.
Ovulum Spelta.
Ovulum Carneum.
Natica Guilleminii.
Natica Millepunctata.
Natica Maculata.
Natica Intricata.
Natica Dillwynii.
Fossarus Adansonii.
Fossarus Costatus.
Chenopos Pespeliani.
Mitra Ebenus.
Mitra Lutescens.
Mitra Savignii.
Marginella Secalina.
Marginella Miliacea.
Eulima Nitida.
Eulima Subulata.
Eulima Distorta.
Eulima Polita.
Chemnitzia Humboldti.
Odostomia Plicata.

Scalaria Pseudoscalaris.
Scalaria Communis.
Scalaria Jennicosta.
Scalaria Tenuicosta.
Turritella Communis.
Turritella Triplicata
Vermetus Subcancellatus.
Vermetus Gigas.
Siliquaria Anguina vel Serpula.
Chiton Siculus.
Chiton Fascicularis.
Chiton Cajetanus.
Chiton Rissoi.
Chiton Levis.
Chiton Polii.
Gadina Garnota.
Patella Lusitanica.
Patella Scutellaris.
Patella Tarentina.
Patella Cœrulea.
Patella Gussonii.
Dentalium Strangulatum.
Dentalium Fissura.

Dentalium Dentalis.
Odontidium Rugulosum.
Emarginula Huzardii.
Emarginula Elongata.
Emarginula Cancellata.
Fissurella Rosea.
Fissurella Costaria.
Fissurella Græca.
Fissurella Gibba.
Janthina Nitens.
Janthina Bicolor.
Haliotis Tuberculata.
Nerita Viridis.
Truncatella Truncatula.
Rissoa Violacea.
Rissoa Auriscalpium.
Rissoa Calathiscus.
Rissoa Fulva.
Rissoa Brughieri.
Rissoa Montagni.
Rissoa Costata.
Rissoa Exigua.
Rissoa Monodonta.

ACEPHALA.

Pholas Dactylus.
Teredo Brughieri.
Corbula Nucleus.
Corbula Mediterranea.
Osteodesma Corruscans.
Gastrochæna Polii.
Clavagella Angulata.
Clavagella Aperta.
Clavagella Melitensis.
Petricola Lithophagi.
Saxicava Arctica.
Venerupis Iris.

Venerupis Decussata.
Solen Vagina.
Solen Ligumen.
Solen Coarctatus.
Solenomya Mediterranea.
Solecurtus Strigilatus.
Solecurtus Candidus.
Scalpellum Vulgare.
Pandora Flexuosa.
Thracia Phaseolina.
Astarte Incrassata.
Lutraria Elliptica.

<i>Isocardia</i> Cor.	<i>Venus</i> Fasciata.
<i>Psammobia</i> Vespertina.	<i>Venus</i> Undata.
<i>Tellina</i> Depressa.	<i>Venus</i> Gallina.
<i>Tellina</i> Distorta.	<i>Venus</i> Radiata.
<i>Tellina</i> Fragilis.	<i>Cytherea</i> Cyrilli.
<i>Tellina</i> Balanstina.	<i>Cytherea</i> Lincta.
<i>Tellina</i> Pulchella.	<i>Cytherea</i> Exoleta.
<i>Tellina</i> Nitida.	<i>Cytherea</i> Chiene.
<i>Tellina</i> Planata.	<i>Mesodesma</i> Donacilla.
<i>Mactra</i> Stultorum.	<i>Ligula</i> Ovata vel <i>Erycina</i> Ovata.
<i>Mactra</i> Helvacea.	<i>Ligula</i> Boysii vel <i>Erycina</i> Renieri.
<i>Mactra</i> Triangula.	<i>Diplodonta</i> Apicalis.
<i>Donax</i> Trunculus.	<i>Lucina</i> Lactea.
<i>Donax</i> Venusta.	<i>Lucina</i> Fragilis.
<i>Donax</i> Semistriata.	<i>Lucina</i> Pecten.
<i>Donax</i> Complanata.	<i>Lucina</i> Digitalis.
<i>Diplodonta</i> Apicalis.	<i>Cardita</i> Caliculata.
<i>Bornia</i> Inflata.	<i>Cardita</i> Sulcata.
<i>Bornia</i> Corbuloides.	<i>Cardita</i> Lithophagella.
<i>Galeomna</i> Turtoni.	<i>Cardita</i> Trapezia.
<i>Mytilus</i> Gallo-provincialis.	<i>Lithodomus</i> Dactylus.
<i>Mytilus</i> Afer.	<i>Lithodomus</i> Caudigerus.
<i>Mytilus</i> Gallo-provincialis Flavus.	<i>Pinna</i> Squamosa.
<i>Mytilus</i> Minimus.	<i>Pinna</i> Muricata.
<i>Modiola</i> Vestita.	<i>Pinna</i> Rudis.
<i>Modiola</i> Discrepans.	<i>Avicula</i> Tarentina.
<i>Modiola</i> Petagnæ.	<i>Arca</i> Noe.
<i>Modiola</i> Tulipa.	<i>Arca</i> Barbata.
<i>Modiola</i> Barbata.	<i>Arca</i> Lactea.
<i>Cardium</i> Tuberculatum.	<i>Arca</i> Imbricata.
<i>Cardium</i> Rusticum.	<i>Arca</i> Navicularis.
<i>Cardium</i> Ciliare.	<i>Arca</i> Diluvii.
<i>Cardium</i> Lævigatum.	<i>Ostræa</i> Cristata.
<i>Cardium</i> Papillosum.	<i>Ostræa</i> Cochlear.
<i>Cardium</i> Rubrum.	<i>Ostræa</i> Stentina.
<i>Venus</i> Verrucosa.	<i>Nucula</i> Emarginata.
<i>Venus</i> Aurea.	<i>Nucula</i> Margaritacea.
<i>Venus</i> Decussata.	<i>Spondilus</i> Gæderopus.

<i>Lima Inflata.</i>	<i>Pecten Pes Felis.</i>
<i>Lima Squamosa.</i>	<i>Pecten Andovinii.</i>
<i>Lima Tenera.</i>	<i>Pecten Sulcatus.</i>
<i>Lima Subauricula.</i>	<i>Pecten Bruei.</i>
<i>Anomia Ephippium.</i>	<i>Pecten Hyalinus.</i>
<i>Anomia Margaritacea.</i>	<i>Pecten Jacobæus.</i>
<i>Pecten Varius.</i>	<i>Pectunculus Violescens.</i>
<i>Peten Ruber.</i>	<i>Pectunculus Stellatus.</i>
<i>Pecten Flavus.</i>	<i>Chama Gryphina.</i>
<i>Pecten Polymorphus.</i>	<i>Chama Gryphoides.</i>

BRACHIOPODA.

<i>Terebratula Vitrea.</i>	<i>Orthis Pera.</i>
<i>Terebratula Caput Serpentis.</i>	<i>Orthis Lunifera.</i>
<i>Orthis Truncata.</i>	<i>Orthis Neapolitana.</i>

CIRRHIPEDA.

<i>Coronula Testitudinaria.</i>	<i>Chthamalus Depressus.</i>
<i>Coronula Bissexlobata.</i>	<i>Balanus Balanoides.</i>
<i>Chthamalus Stellatus.</i>	

CEPHALOPODA.

Nautilus, (Paper *Nautilus*).

N.B.—The above instead of being named alphabetically, have been given in the order in which they are arranged in the Conchological Department of the Valletta Museum. Their nomenclature and order are on the authority of Dr. Mamo.

APPENDIX II.

Maltese Fish.

[On the authority of William C. P. Medlycott, Esq., and Gaetano Trapani, Esq.]

The Maltese names are given first.

MALTESE FISH.

Accola— <i>White Tunny.</i> Scomber Acciola.	Bazuga— <i>Bogaraves.</i> Sparus Bogaraves.
Alonga— <i>Long-finned Tunny.</i> Scomber Alalonga.	Bahal— <i>Blue Spotted Wrasse.</i> Labrus Trimaculatus.
Aringa— <i>Herring.</i> Clupæa Harengus.	Bekkacca— <i>Bellows Fish.</i> Centriscus Scolopax.
Arznell— <i>Streaked Sparus.</i> Sparus Polynimus.	Bies— <i>Flying Gurnard.</i> Trigla Volitans.
Aurata— <i>Gilt Head.</i> Sparus Aurata.	Boll— <i>Fire Flare.</i> Raia Pastinacea.
Bakkatjan— <i>Whiting.</i> Gadus Blennoides.	Budakkra— <i>Crested Blenny.</i> Blennius Galerita.
Ballotra— <i>Weasel Fish.</i> Gadus Mustela.	Budakkra tal Hain— <i>Butterfly Fish.</i> Blennius Ocellaris.
Ballotra tar Ramel— <i>Bearded Ophidion.</i> Ophidium Barbatum.	Burtasha— <i>Learned Rock Fish.</i> Perca Scriba.
Barboon— <i>Pearl.</i> Pleuronectes Rhombus.	Burshish— <i>Wrasse—variety.</i> Labrus Turdus.

- Buwahhal—*Peruvian Lamprey*.
 Petromyzon Lampreda.
 Buzash—*Globe Fish*.
 Tetraodon Lagocephalus.
 Buzulliet—*Blennius Pholis*.
 Caul—*Marroon*.
 Sparus Chlomis.
 Ceppullatsa—*Sow Fish*.
 Scorpena Scrofa.
 Cerna—*Rock Cod*.
 Perca Gigas.
 Delphin—*Dolphin* (very rare).
 Delphinus Delphis.
 Dentici—*Toothed Bream*.
 Sparus Dentex.
 Dott Abiad—*Rock Perch*.
 Sparus Addottus.
 Dott issued—*Rock Perch*,—var.
 Fanfru—*Pilot Fish*.
 Scomber Ductor.
 Fiamma—*Band Fish*.
 Cepola Tænia.
 Gabdoll—*Shark*.
 Squalus Lamia.
 Gallinetta—*Gurnard*.
 Trigla Hirundo.
 Gattarell—*Small Spotted Shark*.
 Squalus Catulus.
 Ghirwiela or Shilpa—*Salp*.
 Sparus Salpa.
 Gremshula tal Bahr—*Sea Lizard*.
 Synnathus Acus.
 Gringu—*Conger Eel*.
 Muraena Conger.
 Gurbell—*Sea Crow*.
 Sciæna Umbra.
 Ghaddiela—*Cramp Fish*.
 Raia Torpedo.
- Ghanzir—*Thorny Perch*.
 Polyprion Cernium.
 Ghanad—*Red-toothed Bream*.
 Sparus Hurta.
 Hamiema—*Eagle Fish*.
 Raia Aquila.
 Harâb—*Black Wrasse*.
 Labrus Merula.
 Hadma—*Piper*.
 Trigla Lyra.
 Haroosa—*Bride Fish*.
 Labrus Julis.
 Imsella—*Needle Fish*.
 Esox Belone.
 Imsella Imperiala—*Great Needle Fish*.
 Tetrapturus Orpheus.
 Incova—*Anchovy*.
 Clupœa Encrasycolus.
 Kahlia—*Black Tail*.
 Sparus Melanurus.
 Kaptât—*White-headed Mullet*.
 Mugil Cephalus.
 Kavall—*Mackerel*.
 Scomber Scombrus.
 Kelb il Bahr—*White Shark*.
 Squalus Carcharias.
 Kubrit—*Scomber Alliteratus*.
 (Italian *Tarantello*).
 Kuratsa—*Balance Fish*.
 Squalus Zygena.
 Kurunella—*Silver Fish*.
 Atherina Hepsetus.
 Khaniar—*Sun Fish*.
 Diodon Mola.
 Khattus tar Rokâl—*Great Spotted Shark*.
 Squalus Stellaris.

- Lacci—Shad.**
 Clupea Alosa.
Lampuka—Dolphin.
 Coryphæna Hippurus.
Loodi—Jew Wrasse.
 Labrus Judaicus.
Linguata—Sole.
 Pleuronectes Solea.
Lipp—Sea Tench.
 Blennius Phycis.
Lits—Sea Pike.
 Esox Sphyræna.
Makku—White Bait.
 Aphia Vera.
Marlots—Hake.
 Gadus Merluccius.
Martspau—Labrus Scarus.
Matsola bla Shenka—Smooth Shark.
 Squalus Galeus.
Matsola bish Shenka—Prickly Shark.
 Squalus Acanthias.
Matsun—Gudgeon.
 Gobius Jozo.
Matsun tad Demm—Red Goby.
 Gobius Cruentatus.
Matsun Sbirr—Goby.
 Gobius Paganellus.
Mingoes—Striped Sparus.
 Sparus Mormyrus.
Mimula—Cockrell.
 Sparus Moenas.
Mogza—Sharp-nosed Sparus.
 Sparus Puntazzo.
Muntarra—Smare.
 Sparus Smaris.
Muntara Bastardo—var. of do.
- Murina—Yellow Spotted Eel.**
 Muraena Helena.
Mulett—Mullet.
 Mugil Cephalus.
Murlin agdar—Green Wrasse.
 Labrus Viridis.
Murlin Inniket—Yellow-spotted Wrasse.
 Labrus Guttatus.
Murroona—Grey Shark.
 Squalus Griseus.
Nemoosa—Smaller Anchovy.
 Clupea Encrasicolus.
Pagell—Rotchet.
 Sparus Erythrinus.
Pagru—Sea Bream.
 Sparus Pagrus.
Paisan—Cockrell,—var.
 Sparus Moenas.
Parpaniol—Mixed Wrasse.
 Labrus Mixtus.
Petrica—Sea Devil.
 Lophius Piscatorius.
Pishi San Pietru—John Doree.
 Zeus Faber.
Pishi Spad—Sword Fish.
 Xiphias Gladius.
Pishi Kurnootoo—Sea Rocket.
 Triglia Cataphracta.
Pishi Gatt—Clouded Blenny.
 Blennius Tentaculalis.
Pishi Tunnu—Great Shark.
 Squalus Maximus.
Pishi Rosa—The Holy Wrasse.
 Labrus Anthias.

Pitsintun—*Sarda Mackerel*.

Scomber Bisus.

Plamtoo—*Bonito*.

Pelamis Sarda.

Raja Lisha—*Mirror Ray*.

Raja Miraletus.

Raja Petruza—*Thornback*.

Raja Clavata.

Raja tar Ramel—*Skate*.

Raja Batis.

Rebekkin—*Long-nosed Ray*.

Raja Oxyrhyncus.

Rondinella—*Flying Fish* (doubtful).

Exocetus Evolans.

Ruzetta—*Razor Fish*.

Coryphæna Novacula.

Salamun—*Salmon*.

Salmo Salar.

Balloora—*Eel*.

Muraena Anguilla.

Saraga—*Pilchard*.

Clupæa Pilchardus.

Sardina—*Sprat*.

Clupæa Sprattus.

Sargu—*Egyptian Sargus*.

Sparus Sargus.

Saurella—*Horse Mackerel*.

Scomber Trachurus.

Saurella Imperiala—*Great Horse Mackerel*.

Trachurus Imperialis.

Saut—*Weaver Fish*.

Trachinus Draco.

Serra—*Seriote*.

Trachurus Aliciolus.

Serran—*Perca Cabrilla*.

Serp il Bahr—"Sea-Serpent."

Ophisurus Serpens.

Sia—*Saw Fish*.

Squalus Pristis.

Skalm—*Sea Lizard*.

Salmo Saurus.

Skorfna—*Sea Scorpion*.

Scorpcæna Porcus.

Sparlu—*Sparus Annularis*.

Spnotta—*Bass*.

Perca Labrax.

Stillira—*Cross Spine*.

Scomber Amia.

Stoorioon—*Sturgeon*.

Accipenser Sturio.

Saltan-y-Ca ul—*Beardless Mullet*.

Mullus Imberbis.

Shilpa—*Salp*.

Sparus Salpa.

Shirghien—*Sparus Salviani*.

Shoorafa—*Cockrell* (var.)

Sparus Mœnas (var.)

Tanoota—*Brown Bull Fish*.

Sparus Cantharus.

Tirda tal Passa—*Peacock Wrasse*.

Labrus Pavo.

Tirda tal Lok—*Wrasse*.

Labrus Turdus.

Tirda tal Werda—*Rose Wrasse*.

Labrus Ocellatus.

Tirda tash Shahma—*Brown*

Wrasse.

Labrus Fuscus.

Tirda tal Trish—*Green Wrasse*.

Labrus Olivaceus.

Tombrell—*Bastard Mackerel*.

Scomber Colias.

Tonn—*Tunny.*

Scomber Thynnus.

Trakna—*Weaver Fish.*

Trachinus Draco.

Trilia Hamra—*Red Mullet.*

Mullus Barbatus.

Trilia tal Fashi Sofor—*Yellow-
striped Mullet.*

Mullus Surmuletus.

Vopa—*Sparus Boops.*

Ziemel—*Sea Horse.*

Sygnathus Hippocampus

Zondoo—*Star Gazer.*

Uranoscopus Scaber.

Zombrell—*Red Gurnard.*

Trigla Cuculus.

